The
CHRISTIAN CENTURY
A Journal of Religion

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What's to Be Done With the Movies?

By Fred Eastman

Saint Francis of Assisi

As seen by

Rufus M. Jones

and

Henry Nelson Wieman

Why the Root Formula?

An Editorial

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The CHRISTIAN CENTURY

February 12, 1930

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Testimony of the Mails

Not all the mail which reaches the office of The Christian Century goes to the editorial department. I sometimes suspect that the editors think this is so, but they are much mistaken. The letters which are intended for the circulation and other business departments are quite numerous enough to keep a husky postman busy. And they are just as interesting, at least to me, as the letters that go to the editors, and from them (in about one case in 147) to the correspondence pages of the paper.

Of course, the most interesting thing that can pop out of a letter addressed to the circulation department is a cheque. And the regularity with which these variegated slips keep arriving is enough to keep any circulation director on the qui vive for the next visit of the postman. I suppose I really ought to devote this whole column to a rhapsody on the arrival of the subscriber's cheque. But no words of mine could do that subject justice!

I get a lot of interest out of the comments that are written on subscription renewal notices. Most subscribers, in sending in renewals, try to help the circulation department by sending at the same time the notice, which shows instantly what subscription it is that is being renewed. And a considerable proportion, in sending back these renewal notices, write something on the margin, or on the back, or on both margin and back, to express their feeling about the paper.

All these comments are read with care. Many of them are passed on to the editors—sometimes to help in keeping the editors humble, and sometimes for the sake of the valuable suggestions that are given.

Subscribers' comments that come in this way give me an infallible evidence of the subjects in the paper that are stirring up the most interest. Sometimes it seems that a large number of readers dissent from the position which the paper has taken. It is fine to read their dissent—especially when it accompanies a renewal. Sometimes there is almost unanimous approval. (The articles on the movies have been greeted in that fashion.)

*This much is certain—the paper is read. Sub-*scribers may agree; they may disagree; but they certainly read. And that, of course, is an invaluable asset when you are trying to build up circulation. It makes all the difference in the world when you can ask a friend to subscribe, not because by so doing he will show his loyalty or anything of that sort, but because by subscribing he will make himself a present of a paper that he will soon learn to read from cover to cover. How long has it been since you told some friend that?

THE CHEER LEADER.

Contributors to This Issue

FRED EASTMAN, professor of religious drama and literature, Chicago theological seminary. This is the concluding article in a series on the movies which Dr. Eastman has been contributing to The Christian Century.

HUBERT C. HERRING, social service secretary of the educational society of the Congregational church.

RUFUS M. JONES, professor of philosophy, Haverford college; author of many books; conspicuous leader among the Society of Friends. This article was written in Florence, Italy.

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The CHRISTIAN CENTURY
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EDITORIAL

THE nation was shocked to learn, early in February, that the state of Mr. Taft's health compelled his resignation as chief justice. There have been intimations for some time that the chief justice was not in full vigor, but the country was not prepared for the pessimistic medical reports regarding his condition which accompanied his retirement. No man in American history has occupied quite as wide a variety of conspicuous offices as Mr. Taft. Perhaps John Quincy Adams came nearest to the Taft record, but there were no Philippines to govern in the days of the second Adams, and John Marshall was firmly entrenched in the chief justiceship. Mr. Taft comes to the close of his active career honored by the whole country and with a far greater measure of personal good will than is the experience of most men in public life. The President's appointment of Mr. Charles Evans Hughes as Mr. Taft's successor is generally approved. It is unlikely that the social complexion of the supreme court will undergo much change with the appearance of Mr. Hughes in the chief justiceship. But Mr. Hughes has established such a reputation for legal learning and integrity of purpose that there is little tendency, even among left-wing liberals, to deny his claim as having earned this elevation.

The Change in the Chief Justiceship

How Long Can the Tension Last in India?

WE ARE not sufficiently acquainted with the details of internal politics in India to appreciate the significance of every one of the "demands" made by Mahatma Gandhi in his latest exchange with the viceroy. But the main outlines of the Indian situation are clear. For the time being, at least, Mahatma Gandhi is in control of the nationalist movement. By vote of the Lahore conference, that movement is now committed to ultimate independence, and Mr. Gandhi is practically able, by his own word, to set in motion the machinery by which it hopes to achieve this goal. Holding to his policy of non-violence, however, the mahatma insists that the nationalist program will be confined to acts of civil disobedience, which may jam India's jails, and finally swamp the whole system of judicial procedure, but which will give no excuse for military or extra-legal repression. On the other hand, Lord Irwin, who has won the respect of the Indian leaders to a degree approached by no other viceroy of modern times, has solemnly warned them that any attempt to carry on a national program of civil disobedience in a land populated with unlettered people who are easily victimized by shortsighted agitators is bound to lead to violence. We think that the probabilities are overwhelmingly on the side of the viceroy's prediction.

Drifting Toward an Open Struggle

MAHATMA GANDHI, through his paper, Young India, now replies to the viceroy's warning with a list of reforms which, if instituted, he claims will sufficiently appease Indian feeling to do away with any need for civil disobedience and will make the nationalists willing to attend the round table conference from which the Lahore congress voted to stay away. These reforms apparently have to do with a reduction in various taxes, a reduction in the salaries paid British civil servants, abolition of the secret service, and the introduction of prohibition. It seems a strange twist to give the controversy to make the nationalists' future course depend on these requirements, none of which has figured prominently in previous negotiations. Nor does there seem any likelihood of the viceroy's seriously considering proceeding by this road. All in all, the situation in India seems to be drifting rapidly toward an open struggle. Even the publication of liberal recommendations in London this month by the Simon commission will hardly be able to stave off this trouble. Letters reaching this country from competent observers now in India display a progressively pessimistic tone. Despite the presence of a labor government in office in London; despite the cordiality of the relations be-

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tween the viceroy and the nationalist leaders in India; despite Mahatma Gandhi's preaching of non-violence, the signs increasingly point toward open conflict. The strange thing about it all is the apparent obliviousness of the British public, and of most of the rest of the peoples of the west.

General Smuts and Negro Race Consciousness

IT WAS unfortunate that the visit of General Smuts to this country had to terminate in the way it did. But the responsibility for the unpleasantness which arose during the last days of the general's stay rests solely upon him. General Smuts came to the United States with a reputation as one of the world's most liberal statesmen. His visit was obviously planned to create interest in and support for the world court, the league, and the other forms of international organization with which his name has become associated. But General Smuts returned to England under the charge of having insulted the Negro portion of our population. His championship of an international cause will be appreciably discounted from this time on. All because of a single inept sentence. In an address at the Town hall, New York, General Smuts referred to the African as "the most patient of all animals, next to the ass." Major Moton, of Tuskegee, who was present, took immediate exception to the words. Since then, Negro organizations throughout the country, and in other countries, have vied with one another in passing resolutions of condemnation. It may be felt that the Negroes are not quite fair in condemning a man for a single sentence. In this case, however, the condemnation probably results not so much from the form of words as from the whole viewpoint which the words reveal. The Negro's race consciousness is growing by leaps and bounds. It has already reached the point in this country where no white speaker can talk in any such vein without having trouble on his hands. We suspect that it will not be long before similar talk will prove ill advised even in South Africa. If General Smuts does not appreciate this changing world condition in regard to racial prides, then he must be much less of a true statesman than his admirers have painted him as being.

Codification of International Law Must Proceed

ANOTHER step toward creating machinery for settling international disputes without recourse to war—a short step perhaps, but still a step—was taken when the British house of commons ratified by a substantial majority the optional clause of the permanent court of international justice at the Hague. By this ratification Great Britain pledges her word to accept the jurisdiction of the court in all disputes with any power which has also ratified the clause, provided the dispute in question is one that can be settled by the application of rules of law. Three-fourths of the member nations of the league of nations have now signed the clause. The conservatives made an unsuccessful attempt to put through a resolution reserving the right to unrestricted use of the navy as a "weapon of pressure." Back of this, apparently, lay the familiar idea that security is to be attained by a show of preponderant force and in no other way. The labor and liberal parties united in voting down this reservation and in ratifying the optional clause. And that brings us again to the question of the "rules of law" which are applicable to international disputes. Along with the reduction of naval and other armaments must go continued pressure for the codification of international law. Such an enterprise is already on foot and, with the institution of war banned and the laws of war eliminated from consideration, it is a task that need not occupy a century. The more the nations express their willingness to abide by an application of the rules of law in the settlement of their disputes, the more necessary it becomes to have a definite understanding of what these rules are.

Maligning the Missionaries

THE NEW YORK TIMES recently carried a long dispatch from its special correspondent in Shanghai, Mr. Hallett Abend, stating that "the majority of British and American missionary circles" in China had been thrown into a state of "apprehension almost amounting to consternation" by an announcement of the British foreign secretary, Mr. Arthur Henderson, surrendering special privileges held by missionaries under the present treaties. Exactly what Mr. Henderson had surrendered Mr. Abend was unable to state. Neither is there in this country any definite news of an interchange between Great Britain and China on this subject. But, taking it for granted that some such interchange has occurred, the only basis for Mr. Abend's report must be that the so-called "toleration clauses" in the treaty between England and China have been dropped. If that is so—still bearing in mind that we have only the hint of the very anti-Chinese Mr. Abend to go on—we do not believe that a "majority," or even a considerable portion of the British and American missionaries in China, are in anything approaching the state of mind described by Mr. Abend. The *principle* of extraterritoriality has long been denounced, by the western nations as much as by China. Since the first of January, the nations are supposedly at work to get rid of the *fact*. But if there are degrees of reprehensibility under the system of extraterritoriality, then the most deplorable feature of the whole thing has certainly been the toleration clauses. These clauses, originally written to protect Christian missionaries and their converts, in the course of the years have come to give them a peculiarly favored status before the law—the

missionary being favored over his fellow-foreigners and the convert being favored over his fellow-Chinese. A better means of destroying the confidence of Chinese in the missionary and all his works could hardly be devised. Most missionaries, we believe, now recognize this. And if Mr. Henderson has started the liquidation of extraterritoriality by jettisoning the toleration clauses, it will take more than the word of Mr. Abend to make us believe that the missionaries are making much protest.

President Faunce Christian Educator

A GREAT Christian soul went forward into the light with the passing of Dr. William H. P. Faunce, president emeritus of Brown university. Ten years in the pastorate of the Fifth Avenue Baptist church, New York, and thirty years at the head of the historic Baptist institution of learning in Providence, linked his name and his services indissolubly to that denomination, but his fame and his fellowship alike went far beyond denominational boundaries. Dr. Faunce was, in a sense, a conservative in education but an outspoken liberal in religion. He valued the humanities and the cultural studies above the bread-and-butter type of vocational education. His devotion to the wider aspects of Christian fellowship, as expressed in movements toward cooperation and communion among the churches, was both a conviction and a passion. He was among the first in his denomination, the very first of those of similar prominence, to declare openly in favor of the admission without rebaptism of all Christian applicants for membership in Baptist churches. His breadth of Christian sympathies and his characteristic emphasis upon the ethical and spiritual aspects of Christianity made such a course seem to him absolutely essential to a consistent attitude. He could not bring himself to say to any follower of the Lord, I recognize you as a Christian but I cannot admit you to my church or sit with you at the Lord's table. He was active in the Christian Unity league, the meeting of which in New York last year gained wide publicity. It was there that he diverted attention from the criticisms that were arising against Bishop Manning and the Episcopal church to his own communion by pointing out that if Bishop Manning himself should apply for membership in a Baptist church he would be received only on condition that he submit to rebaptism! Dr. Faunce's counsel and courage will be missed throughout the whole church.

Culture on the American Plan

THE popularity of the various book-a-month clubs is evidence that they have met the oft-mentioned "long felt want." Enough time has now elapsed for the novelty of the idea to wear off. If there were not genuine merit in it, there would have been an end of the scheme long ago. But the two great book clubs have been a tremendous success. The religious book club has also done worthy service. A scientific book club is announced. Into how many other fields the plan may be extended, no one can say. A picture-a-month club is now announced. The pictures are prints of works of old and modern masters. The only unfortunate circumstance is the suggestion that they are "suitable for framing." It is with some forebodings that one thinks of a time when one will see the same pictures on the walls of three out of five of one's friends. It seems just possible that Mona Lisa's cryptic but lovely smile may turn into an exasperatingly silly simper if one meets it at every turn. There may be an irresistible impulse to hurl a book-end at it. Why has no one started a book-end-of-the-month club? Nobody has enough book-ends, and there are many interesting forms that could be distributed at popular prices if produced by the thousand. A necktie-of-the-month club would save a world of worry. Men are always neglecting to buy the neckties that they need. Think of the luxury of receiving periodically a polychromatic circular announcing that the recommendation for the month is an orange and blue creation which will be sent to you unless within ten days you express a violent preference for the lavender and green. It is a wonder that the theater-ticket-a-month club has not yet been launched. There is a real field! The prospectus almost writes itself. No standing in line at the box office. All trouble eliminated. De luxe subscriptions might include a taxi to be waiting at your door unless countermanded. There are no limits to the possibilities of painless culture.

We Need an Anthem for Mezzo Voices

AMONG the reasons which may be adduced against the proposed congressional adoption of a revised version of the Star Spangled Banner as the national anthem may be mentioned the following: The tune as it stands is a good tune but unsingable; the revised form is worse; it is already as official as any national anthem needs to be; the words (omitting the third verse about the "coward and slave" and the "foul footsteps' pollution") are fair enough when considered as something that originated in a thrill of patriotic exhilaration in a moment of excitement and worked their way to popularity by natural processes, but not what one has a right to expect of a national anthem deliberately chosen and officially approved; and such formal adoption goes too far toward tying up patriotism with war. The tune is superlatively good music for a brass band, but it was not written for human throats. Even if it is reserved for singing by experts, patriotism is not always keyed to the brass band mood. Relatively few voices can reach the high notes. Transposing into a lower key

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brings them within reach but ruins the effect. The effective climax of the whole piece depends upon having those notes higher than anyone except high sopranos and tenors can reach. As in the case of "The Lost Chord" with its climacteric high note for which there is no possible alternative, if you can't come clear out on top as high as the rockets' red glare and higher than the bombs bursting in air, you had just as well not sing the piece. At present there is no substitute that is any better. But perhaps there will be some time. Let's wait and see. This great democratic country ought to have a national anthem which can be sung by more than six voices out of a thousand.

The Episcopal Church Loses Its Primate

WITHIN ten weeks of his elevation to the office of presiding bishop of the Protestant Episcopal church, Bishop Charles Palmerston Anderson is dead. The announcement of Bishop Anderson's passing has come with an especial shock to residents of Chicago, for he had been so long at the head of his church in this diocese that it will be hard to accommodate the mind to the presence of a new leadership. But to the Episcopal church at large, and to all communions, the death of the bishop, following so swiftly his selection to fill the most colorful and one of the most influential positions in American Protestantism, has brought an unusual depth of regret. That a man should reach such eminence only to find his career at an end lends to his passing a poignancy which all can feel.

Bishop Anderson seemed peculiarly marked by nature for distinction. For one thing, he looked like a bishop. Few men in any community could present to the world a nobler presence. It would have been a waste of nature's bounty not to have made a bishop of such a man. Again, to a noble presence the bishop added a remarkably effective platform manner. He was at his best when addressing a public meeting, and the larger the meeting the more effective the bishop. It sometimes seemed that when on his feet he could formulate, almost intuitively, bold and progressive measures which bore the marks of Christian statesmanship of a high order.

This ability to phrase a seemingly progressive idea in such fashion as to capture the applause of a popular assembly had much to do with Bishop Anderson's popularity outside his own communion. For example, about ten years after his consecration as bishop, which came at the turn of the century, the Laymen's Missionary movement held its climactic convention in Chicago. It was in those laymen's conventions that the young Sherwood Eddy, brought back from India, first turned the electric shock of his high voltage personality loose on an American audience. But next to Eddy, the man who most moved that great assembly at Chicago was the Episcopal bishop pleading for a Christian unity which should be "unity in maximums and not in minimums." The phrase swept through the churches like an authentic revelation from on high. To be sure, exploration of its implications disclosed that what the bishop had in mind was a church into which each existing communion should bring its own peculiar treasures, so that the actual outworking of his conception would have been the extension of the sway of the apostolic succession to every part of the unified church. But that was a later development. While the bishop stood on the platform of the convention he dominated it. As he stepped off it, he found himself a sort of hero of the Protestant world. That same platform ability contributed to his reputation on many other occasions.

It is true that he was primate of his church for too short a time to identify himself or his policies with the conduct of the office. It is also true that his election was in the nature of a compromise. It represented not so much his church's desire to approve the particular ideas of faith and order for which Bishop Anderson stood as to end a deadlock between other contending forces. The Protestant Episcopal church has found itself in recent years something of a battlefield for the marching and countermarching of the hosts of two great dioceses, the one located in the nation's political capital, and the other in its social and financial capital. Both are engaged in cathedral building, and both would rejoice to add to the dignity of their present estate the seat of the presiding bishop of the entire communion. Bishop Anderson, in other words, owed his elevation largely to the fact that neither Bishop Manning nor Bishop Freeman could be elected, and he was the logical candidate to resolve a deadlock.

But the election nevertheless possessed an unusual degree of fitness. It came as a natural, and one is tempted to say an earned, consummation for Bishop Anderson's career. For the bishop believed with all his heart in the closely articulated church. He was a churchman, not alone in the sense that all Episcopalians are churchmen, but in his devotion to a church so organized that a single directing head and purpose could inform and control all its members. Had he lived, the primacy—a term which he always used, when possible, in preference to the less expressive title of presiding bishop—would have become that in deed and truth. The word of the law would have gone forth from the church's Sinai, which might have remained on Fourth avenue in New York, but would more likely have been transferred to Chicago. Like a mighty army would have moved that portion of the church of God, with the file-closers eagle-eyed to see that no private fell out of step. We do not say this disparagingly. We say that this was the bishop's idea of what a properly organized church ought to be. It happens to be the sort of church which the Protestant Episcopal body—not unlike some other bodies—is increasingly becoming. And there was therefore a real

fitness in the choice of Bishop Anderson for its chief post of command.

To the general public, Bishop Anderson was known as a member of the Anglo-catholic group of Episcopal churchmen. There was no misunderstanding in this. He was an Anglo-catholic. In the thirty years of his episcopacy the Anglo-cathloc movement, or perhaps more correctly the extreme high church movement, which had been confined to an insignificant portion of the church, swept into and almost swept over the diocese of Chicago, while it completely captured a nearby diocese in Wisconsin. The bishop must probably be regarded as having favored this development; certainly he did not oppose it. Whether his presence in the high church group was a reasoned position, representing his opinion as to the future course which his church should follow, or whether it was but the natural result of his up-bringing in the Anglicanism of Canada, it would be impossible to say. At any rate, the close of the bishop's career finds the issues of church ritual raised by Anglo-catholicism much more characteristic of the interests of the Episcopal church in the middle west than might normally be expected in a church located in the midst of a rapidly growing and still largely unchurched population.

But clearly as the influence of the bishop was on the side of the Anglo-catholics, we do not consider that the extension of high church principles was the main concern of Bishop Anderson's thirty-year leadership. Church order was important to him, but a church in order was more important. And by a church in order he envisaged the passing of the old type of Episcopalianism, with its largely autonomous parish and autonomous diocese. The loosely-knit sort of communion, in which the rector might go through the church year without receiving a single order from denominational headquarters as to the topic to be preached on in a certain service and the bishop might make his rounds of confirmation without being laid under the obligation of presenting a single "cause," was to become as out of style in Episcopalianism as in many another reorganized body. To be sure, there were parts of the church—especially in the south—which showed a strong reluctance to turn over their destinies to the guidance of a general staff. But gradually the south, traditional bulwark of the Protestant Episcopal church, lost in influence to the passionate belief of the up-and-coming north and midwest that the church was in need of a more closely articulated organization.

Bishop Anderson gave this belief constant and persuasive expression. Many others came to agree with him—a sufficient number to bring about the establishment of the national council in 1919 and the decision to establish an elective presiding bishopric six years later. As the Episcopal church, twice bereft of its leader within a year, turns to the election of a new presiding bishop, it knows that, along with the question of ritual within the church, and along with the question of relation with other Christians, it must choose a man to deal with this question of internal organization. Is a primacy to eventuate in a hierarchy?

Why the Root Formula?

PRESIDENT HOOVER has not yet indicated the time at which he intends to submit to the senate the question of America's adherence to the world court. He may wish to wait until the London conference has completed its work. On the other hand, it would seem logical to let armament reduction and world court adherence move forward together as complementary acts springing from a common impulse and each supporting the other. In any event, it is to be hoped that the President will present the court at a date sufficiently early to get action before the senate adjourns for the summer.

Meantime, the present is a favorable moment for all citizens carefully to consider the form in which the world court will come up. Three protocols have been signed by the government of the United States and the governments of some fifty-five other nations. These will be presented to the senate for ratification. One is a protocol containing the original statute (or constitution) of the court adopted in 1920. All nations adhering to the court have already signed this protocol. The second is a protocol containing certain revisions of the original statute proposed by the committee of jurists and approved by the assembly of the League of Nations last September. The third is a special protocol dealing with the points raised by the five reservations attached by the senate to its resolution of adherence in January, 1926. This third protocol contains the so-called Root formula. The senate will be asked by the President to approve his signing of these three protocols, whereupon the United States will be a member of the world court.

Is there any reason why the United States should not adhere to the world court on the terms thus set forth? We know of none. Having outlawed war, the inherent logic of the Peace pact points to the next step as being the development of institutions of peace, and especially an institution of legal justice to which the nations may bring their disputes for pacific settlement. The Christian Century in 1926 minimized the importance of the adherence of the United States to the court. Our indifference was chiefly based upon an unwillingness to get excited about any international mechanism set up in the name of peace so long as war remained, as it then was, the supreme legality. Since then war has been outlawed by an international treaty signed by sixty-three nations of the world. The Peace pact has put a new face upon the international situation. We are in a new dispensation. The new dispensation is no utopia, no paradise. Men did not become angels when they outlawed war. They did not remove from the world all possibility of war

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when they outlawed it. What they did was to reinforce the moral purpose of mankind with whatever power inheres in law. The Peace pact brought the law of nations to the side of peace, whereas it was formerly on the side of war. If that is worth anything, the Peace pact is worth just that much.

But the value of the fact that we now have law on the side of peace is to be measured by what we do to give law a chance to function. Mankind has devised courts for just this purpose. Therefore, a world court is the logical next step following the universal agreement never to settle international disputes by any except pacific means.

There were certain features of the world court which came under criticism in the senate contest of 1926. The chief of these was the relation of the court to the League of Nations. It did not seem to be as independent of political control by the league as a genuine world court should be. There were two directions in which this criticism was pointed. One was the charge, frankly admitted by the supporters of the court and of the league, that the league had the power under its own covenant to use war to enforce the decisions of the court. The other was the existence of an unlimited right on the part of the league to ask for an advisory opinion upon any matter in dispute between nations. That was a right which, obviously, might at some time be exercised by the league for a political rather than a judicial purpose.

Do these two objections still hold against the court? They do not any longer hold. They have been completely removed by specific action taken by the league itself and by the signatories to the court.

At the league assembly in September, 1929, that body explicitly disclaimed having any power to enforce the decisions of the court and expressed its disclaimer for the purpose of correcting a "misapprehension [which] appears to exist in the United States." Thus the league itself removed all ground for this objection.

As to the second objection, the league similarly bound itself at its last September meeting, by adopting the principle that it may not request an advisory opinion in any matter in dispute between nations without the consent and the willing appearance before the court of the parties interested in the dispute. The assembly went on record with this declaration:

> In contentious cases, where a decision has to be given, the procedure naturally involves hearing both parties; the two parties set out their arguments and observations, and the judges are thus provided with all the material necessary for reaching a conclusion. It must be the same in the case of advisory opinions.

It was declared that opinions of the court rendered on any matter in dispute without the consent and appearance of the parties would be worthless.

It is important to keep in mind that only the league may request an advisory opinion. If any nation wishes to secure such an opinion, it can secure it only by persuading the league to ask the court for it. With the power of the league to request an advisory opinion thus limited to matters in which the parties consent and appear before the court, the danger of the use of the court by the league for political purposes, or against the will of any nation, is estopped at the source—the only source from which a request for an advisory opinion can originate. This in itself would seem to be an adequate removal of this objection.

But not only did the league bind itself not to *request* an advisory opinion against the will of the parties, but the nations signatory to the court have revised the court's own statute so as to make the *rendering* of an opinion on an *ex parte* hearing impossible. This revision is incorporated in the second of the three protocols, referred to above, which President Hoover will submit to the senate. Several important revisions of the statute are included in this protocol. The one which chiefly concerns us in this connection is a new article, number 68, which reads thus:

> In the exercise of its advisory functions, the court shall further be guided by the provisions of the statute which apply in contentious cases, to the extent to which it recognizes them to be applicable.

"Contentious" cases are regular lawsuits brought by one nation against another. Against the court's procedure in such cases the United States has never brought any serious criticism. The league has nothing to do with them. It is only toward the procedure in advisory opinions that criticism has been directed. The nations which adhere to the court are now coming to the United States in the second protocol with a revision of the court statute providing that the court's procedure in advisory opinions shall conform to all the provisions of the statute covering regular lawsuits, to the extent to which it recognizes them to be applicable. Some are obviously not applicable, but where they are applicable they must be applied.

One such provision is the consent of the parties and their presence in the court. That this provision for regular lawsuits ("contentious" csaes) is applicable the court itself declared in 1925 in the Eastern Carelia case. The league had requested an advisory opinion in a dispute between Russia and Finland. Russia withheld consent, and refused to appear in court. Whereupon the court refused to hear the matter or to render an opinion, saying that it found it to be,

> well established in international law that no state can without its consent be compelled to submit its dispute to other states, whether to mediation or to arbitration, or to any other means of pacific settlement. The court, being a court of justice, cannot even in giving advisory opinions depart from the essential rules guiding their activities as a court.

"Thus the court," says Secretary of State Stimson, "having already recognized this principle of contentious cases to be applicable, is required by this provision [the new article 68] in its charter now to forever hereafter act accordingly."

What have we, then? We have the League of Nations specifically binding itself to ask for an advisory opinion touching any dispute only if the parties to the dispute consent and appear. And we have the signatories to the court writing the Eastern Carelia principle into the statute of the court by means of a new treaty—the second protocol—in which both consent and appearance are made prerequisite to the court's hearing of the matter. The league will not ask (and no one else can ask), and the court will not hear an advisory matter without the consent and participation of the disputants.

The fifth reservation attached to the resolution of adherence passed by the senate in 1926 provided that "the court shall not entertain any request for an advisory opinion touching any dispute or question in which the United States has or claims an interest."

In the action of the league and in the revised statute of the court we have full and complete satisfaction of the senate's fifth reservation. The provision of a special arrangement safeguarding the interest of the United States has been embodied in the charter of the court and thus becomes not a special favor to the United States alone but a common protection for every nation, great or small, adhering to the world court.

Not only is the fifth reservation fully satisfied by the league's action and by the revised charter of the court, but the so-called Root formula contained in the third protocol is rendered superfluous. It is not only superfluous, but it makes for confusion. What is the Root formula? It is a formula by means of which the United States can withdraw from the court without prejudice in the event that the league insists upon hearing a request for an advisory opinion over the protest of the United States. In view of the fullness with which both the league and the court have satisfied the special stipulation of the United States expressed in reservation five, it is deplorable that the Root formula has to be considered at all. Some way should be found by which the third protocol containing it could be eliminated.

The Root formula is not a satisfactory or a self-respecting basis upon which the United States should adhere to the court. It is on its face an affront to the good faith of the other signatories to the court. They have embodied the principle of consent in the very charter of the court itself. That being so, why should the United States demand a special provision for withdrawing from the court on the assumption that the league or the court may go ahead and demand or render an advisory opinion over our protest? The Root formula is an affront, we repeat, to the other nations members of the court. It puts the United States in a false position. Our assent is made to seem timid and grudging and suspicious.

The advocates of America's adherence to the court are making a strategic blunder in laying emphasis upon the formula as the basis of our adherence. Their advocacy should rest upon the revised statute, not upon the Root formula. And if a way can be found to eliminate the Root formula without upsetting what has been done in bringing the question of America's adherence to an immediate decision, it ought by all means to be done.

Synthetic Compoundings

A Parable of Safed the Sage

NOW we were lined up at the Soda Fountain, and my friend said unto me, Nominate thy Poison.

And I ordered that for which I cared. For I am a firm believer in Soda Fountains, and I patronize them.

And my friend said, Wilt thou not have Ice-cream Soda?

And I said, Nay. Ice cream is good, and Soda is good, but Ice-cream Soda is not good.

And he said, That is an Oracular Utterance.

And I said, Oracular Utterance is the only kind of Utterance for which I can draw down Cash that will pay for Soda checks.

And he said, Since this Soda is on me, thou mightest afford the extra dime and forego the Oracle.

And I said, I can afford neither. For I am thinking of this matter of Syntheticks, and I am not sure that they are always wise and good.

And as we were sitting at the table, some misguided soul dropped a Nickel in an Infernal Machine that was there and it began to play a tune that was popular a few years ago.

And he said, Thou seemest to be listening intently.

And I said, I hear long familar and classick strains.

And he said, Familiar they sure are, but classick I think not.

And I said, Listen, for thou shalt hear the first two measures of Handel's Hallelujah Chorus.

And it was even so.

And I said, Listen again and thou shalt hear, I dreamt that I dwelt in Marble Halls.

And that was what we heard.

And he said, What more hast thou to disclose in this cheap melody?

And I said, It endeth with, Bring back my bonnie to me.

And he said, I have often wondered what made that song that the phonograph is playing so catchy and popular, but now I see.

And I said, Yea, and this is the Synthesis. But the Synthetic melody, which the world knoweth as, Yes, we have no Bananas, hath already outlived its popularity; but the Pewter Spoon Quartet will still make the Campus melodious with, Bring back my bonnie to me, and the prima donna will still respond with the encore, I dreamt that I dwelt in Marble Halls, and the majestic chorus will still cause the skies to echo, Hallelujah, for the Lord God omnipotent reigneth.

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What's to Be Done With the Movies?

By Fred Eastman

SHALL we allow a handful of movie magnates, for the sake of their own polluted profits, to defeat the home, the school, and the church in the character-education of our children? And shall we permit this same handful to reach out across the seas and tarnish our good name among our neighbors by misrepresenting American life? When the movies came we all hailed them as potential educators of the first magnitude. But the movie producers have thrown away their opportunities. They have prostituted their power. From potential aids they have become enemies, as the evidence cited in the previous articles in this series abundantly proves.

Intolerable Censorship

While we have been lulled to sleep under the clever reassurances of Will Hays, four great corporations have gained control of this giant industry—not only of its means of production and distribution, but of our neighborhood theaters as well. The handful of men who now dominate the whole situation have the power to say not only what goes into pictures, but what pictures we shall see and shall not see in our local picture houses. *They have thus become our censors.* For that is the very essence of censorship—to control without our consent what we shall see or not see.

I, for one, distrust all censorships. They are dangerous to the liberties of a free people. Even a censorship established by the state to protect its people against pollution is perilous to our hard-won liberties, but a censorship established by a ruthless handful of men for their own profit is intolerable. It must be broken.

How? Here are six concrete suggestions, the first, negative but necessary; the rest constructive.

First, let us refuse to trust any longer in the promises of the producers and of Will Hays to reform voluntarily and to clean their own house. They have broken too many such promises. They have promised time and again, when censorship was staring them in the face, that they would reform in a year or two if given the chance. They promised to enforce obedience to thirteen high moral standards which they advertised widely in 1921. They broke that promise to the extent that last year the Chicago motion picture censorship board felt it necessary to eliminate more than six thousand scenes from motion picture reels submitted to their inspection. The producers promised to develop the moral and educational value of motion pictures to the highest possible degree. They broke that promise and have kept the educational possibilities of the American movies in a condition of arrested development.

As for Will Hays, let us give him the benefit of any doubt and grant that he started out on his present task with the sincere intention of restoring the movies in the confidence of the public. The public was given to understand that he had almost unlimited power to accomplish whatever he wanted to in improving the quality of the pictures. Just how much power has he? Testifying before the congressional committee on education in the spring of 1926 his associate, Colonel Joy, said that Mr. Hays "has all the power in the world." He further assured the congressmen that if Mr. Hays said "do this" to any one in the industry it would be done.

But it has become clear that Mr. Hays possesses great power among the movie producers only when some sort of censorship is to be staved off. Mr. Carl E. Milliken, another associate of Mr. Hays, claims no such power for his chief but assures us that his task is simply to interpret the mind of the public to the industry and to stimulate among us a favorable opinion of good pictures! "To stimulate among *us*"—oh, Mr. Milliken!

Certain it is that the industry and Mr. Hays have not succeeded either in preventing bad pictures or in stimulating the production of sufficient good ones. Instead the producers have used Mr. Hays as a false front. While he has been making pleasant speeches and concocting clever schemes to stave off censorship, his employers have fastened upon us a worse censorship of their own.

Dr. Hays's Painless Dentistry

Mr. Hays has talked much of his previewing parlors in Hollywood where people with a pain about the screen have been privileged to look at pictures before they are shown to the public—and then howl in Mr. Hays's office instead of in the newspapers. "Dental parlors" would be a more apt name for the Hollywood offices—for it is there that Dr. Hays extracts the teeth of his critics! An example of his technique in this dental work may be seen in the conference held in New York city from the 24th to the 27th of last September. Two hundred ministers, teachers, and club women who had been known as volunteer workers for better pictures were invited into this four-day conference by Mr. Hays. There in the presence of the motion picture leaders, *and in the absence of newspaper reporters,* they expressed their criticisms. When these criticisms were all out of their systems, a committee was appointed to select one woman who would represent the "organized womanhood of America" and who would go to Hollywood and "interpret to the makers of motion pictures the feelings and wishes of womanhood in regard to the medium's development to its highest usefulness."

This committee brought back to the conference the name of Mrs. Thomas G. Winter, a former president of the General Federation of Women's clubs. The conference approved the selection and Mr. Hays accepted it with a grand flourish. To be sure, he did

not guarantee that he or the producers would follow any of her suggestions, but what of that? She accepted the position and went to Hollywood—on a generous salary paid by the motion picture industry. Let it be freely granted that Mrs. Winter's judgment of pictures is not influenced by her salary. What authority has she to eliminate bad pictures? None whatever! What, then, is she doing? Asking the women of America to help her advertise good pictures! Also, asking them to tell *her*—not the legislators or the newspapers—about any bad ones! She in turn can tell Mr. Hays about these bad pictures and he can, if he doesn't forget it, admonish the naughty producers! And that is the outcome of a conference of two hundred critics of the screen!

The "Churchman" Takes a Hand

As a dentist Mr. Hays would have deserved an award for efficiency had he stopped there. But he didn't; he added an extra flourish. He sent out publicity to the religious press about this fine conference. The Rev. Guy Emery Shipler, editor of the Churchman, smelled a rat. He hunted it down in a series of editorials that merit a Pulitzer prize for courageous public service. And now others are alive to what has been going on. It will be a long time before Mr. Hays can fool many churchmen again.

As a second step we must break the present monopolistic control which a handful of men now exercise over the movies. They have established and maintained that control by means of three pernicious systems: first, the system by which they have bought up great strings of local theaters and practically compelled them to take the pictures which they manufacture. Second, the system of block booking by which the local theater manager must buy his pictures—the bad along with the good—in blocks of as many as sixty, or even eighty, without the privilege of choosing what he wants in an open market, or of rejecting more than ten per cent of the pictures he receives. Third, the system of blind booking, by which the exhibitor has to book his pictures before they are produced without a chance to see them and to know whether or not they are suitable for his clientele.

Break these systems and it will then be possible for the local exhibitor to buy in an open market the pictures he thinks suitable for his clientele. The Brookhart bill, now before the United States senate, seeks to do precisely this thing. It seeks in language admirably clear and brief to break these systems and to establish the industry again upon a basis of free competition in the production, distribution, and exhibition of films. Therefore write to your senator *now* and ask his support of the Brookhart bill!

Movies as Public Utilities

In the third place, I favor making motion pictures a public utility and establishing a federal motion picture commission empowered first to stimulate by whatever means seem advisable the production of more wholesome pictures; second, to prescribe adequate moral standards to which all pictures must conform; third, to counsel with motion picture producers at the source of production regarding the nature of pictures before the expense of filming is incurred. If telephones, telegraphs and railroads are public utilities and under federal supervision as such, how much more important it is that the movies should be, for they have a more vital influence upon the nation's welfare. Shall we have protection for our children's bodies against adulterated foods and no protection against the adulterated food which goes into their minds?

A Federal Commission

A federal motion picture commission should bring to the producers, so far as humanly possible, the voice of the people in suggesting the kind of pictures needed. The producers at present say that the people are voting daily at the box office for the pictures they want. It is a stupid answer. For there are millions who will not go to the movies any more and their votes are, therefore, not registered at the box office. Moreover, the box office does not discriminate between the patron who likes the show and the patron who attends because there is nowhere else to go. And finally, it is a stupid answer because the producers have created the present market and are responsible for it.

A federal commission in time might well make unnecessary the various present state and city censorship bodies. The weakness of these local censorship bodies is that their power is only negative—that is, limited to deleting a scene or a title here and there. Never has a local body anything to say about creating the sort of wholesome picture it would like to see. Moreover, the immorality of a picture is often quite too subtle to be affected by occasional deletions; it is inherent in the theme and treatment of the picture as a whole.

A bill to declare motion pictures a public utility and to create such a federal motion picture commission will probably be introduced into congress this year. The Christian Century will keep its readers informed and make such recommendation as seems wise when the provisions of the bill are better known.

Controlling Export Films

Fourth, we should empower the state department to preview pictures to be shipped abroad and to prevent the shipment of an American film for exhibition in foreign countries whenever it thinks that the picture misrepresents American life or would endanger or undermine the good will of foreign nations toward each other or toward America. The state department now exercises such a control over private financial loans to foreign countries. Movies are at least as likely as loans to get us into trouble.

The seeds of war are in our present situation, as Mrs. Robbins Gilman points out in her booklet, "Responsibility for Better Pictures." Our government is not only doing nothing to prevent the misrepresentation of American life but through the motion picture

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section of the department of commerce is actually promoting the sale of harmful pictures abroad, as the third article of this series disclosed. When in the past foreign troubles have arisen over American movies and foreign governments have protested against our films, Mr. Hays or his representative has made a trip to that country and through his monopolistic control of pictures made here and shown abroad brought about some sort of compromise with government officials. On one side of that agreement was a private corporation of the United States. On the other side was a foreign government. In case of a violation of the agreement the foreign government might confiscate the corporation's property or do injury to it. This might involve the United States government because of its policy to protect its nationals. Then strained diplomatic relations, then—unless the angel of the Kellogg pact intervenes—gunboats manned by American youth sent out to defend the "interests" of their country!

Others have suggested that this power should be vested in the department of commerce, but that department, if its present section on motion pictures is any criterion, is more concerned with promoting the profits of American producers than in safeguarding America's good name and her international friendships. The department of state would be much more likely to view the pictures with an eye to their effect on international relations.

Reform the Advertising

Fifth, reform the advertising! There is more stupidity and misrepresentation here than in any other popular business. No industry so persistently insults a large portion of the public. No other frightens away decent people by its ads. Your local exhibitor is responsible for at least a part of the advertising in the press and on the billboards of your town. Tell him what you think of his appeal. Does he play up only the dirty features of a picture? Does he misrepresent a good picture by making it seem rotten? Does he think your attention cannot be caught by any words except "thrills" and "sex"? Tell him you know others—that you would like to see the words "humor" and "fun" and "courage" and "charm" used where they apply. It will be no small public service to clean up your local movie advertising. It can be done by determined and united action.

Finally, the most immediate thing that most individuals can do is to help their children select the shows they see. If you cannot be sure of the quality of the program, stay away. Boycott the picture houses until the producers have learned to respect your intelligence and your regard for your children's characters. The failure of parents here is amazing. Many of them do not know the sort of stuff that makes up the bulk of the screen's productions. How many parents take infinite pains over their children's meals and are blind to what the movies feed their minds? How many insist that their children wipe their feet before coming into the house but allow the movies to track no end of filth into their children's imaginations? Here is a reform which can begin at home!

These suggestions, along with many others, have been put forward in one form or another by various persons who were not content to let Will Hays do their thinking for them on this vital American problem. Of all the suggestions offered, these six seem to me the most practicable, the most foundational, and the most immediate. These, or something like them, will have to be accomplished if we are to break the present monopoly and release the artists of the movies from their commercial dictators, our children's minds from social sewage, and our foreign neighbors from false ideas about American life.

A Brooklyn Christmas Carol

By Hubert C. Herring

THIS is the story of Miriam Weiss, aged 15, and her brother David, aged 17. Miriam and David live on Coney Island avenue in Brooklyn and attend the James Madison high school. Miriam and David spent three days of their Christmas vacation, including Christmas day, in jail. They told me this story a few days later over the luncheon table.

David did most of the talking. David speaks evenly, compactly, intensely. He has what the evangelicals call a mission and a message. "When you join the communist party," he told me, "you no longer belong to yourself. Your personal affairs no longer count. Your comfort is of no importance."

Miriam and David agree in their devotion to communism. Miriam is a leader in the Young Pioneers, and instructs boys and girls of twelve and thirteen in the principles of the communistic faith. She teaches them about the martyrs—Sacco and Vanzetti, Mooney and Billings. She tells them about the long warfare between the workers and the exploiters. David is an active leader in the Young Communist League of America. Both Miriam and David find it possible to speak about the principles of communism to their friends in school.

David and Miriam believe in the solidarity of the workers. They and their fellows in the Young Communist league have been following the struggles of striking miners and mill workers in Pennsylvania and North Carolina. They seem to feel that these strikers are fighting for justice, and that it is the duty of all

loyal comrades to support them. They were therefore glad to join the comrades in a "tag-day" appeal for relief funds. December 21 was set aside for the purpose, and this being vacation week, they were free to do the work. David and Miriam, it seems, felt this to be a good way to exemplify what is known as the spirit of Christmas.

Miriam and David carried their little tin boxes and their appeal into a subway train. This was contrary to law, and Brooklyn is of course sensitive on the subject of law enforcement. A plain clothes man caught them, turned them over to a policeman who called a patrol wagon. David, 17, was handcuffed. Miriam, 15, was led by the hand. Both were searched at the police station, and after a brief examination, were remanded for trial the following Tuesday.

Tuesday, the day of their trial, was the day before Christmas.

A Horrified Judge

The judge in the Flatbush court, Magistrate Sylvestre Sabbatino, gave one look at the little tin box submitted as evidence, and saw the word "Communist." It was enough—

"These children have radical ideas. They should be deported."

David, however, knew about laws.

"You can't deport us," he told the judge. "Our father has been a citizen for more than ten years."

So David and Miriam, who had pleaded guilty, went to jail, while the magistrate considered his course.

Raymond Street jail, Brooklyn, is a good old fashioned jail, with plenty of strong cells, narrow corridors, and a little light and air. David speaks rather feelingly about the magistrate's course, but he should realize that everything was absolutely legal and in order. David had a cell to himself. Unfortunately it had not been cleaned since the last occupant left. It was a furnished cell—there were bed springs, no mattress, a straw pillow and some blankets. David thinks that the blankets have not been washed for several months, but he may be prejudiced. He thinks also that the blankets were alive with vermin. He started to count them but gave up.

A Favored Prisoner

David was forced to spend all but two hours a day in his cell, but he could take walks in his cell—three paces in each direction. He could also talk with his neighbors. These neighbors cursed a good deal, and boasted of their exploits. They especially enjoyed the newspaper record of their misdoings. Jail society, David tells me, is graded by the seriousness of the individual's offense. David occupied rather an ignoble position in the jail. He had only begged pennies for starving strikers.

Miriam had a cell to herself at night, but she was allowed greater privileges than her brother. Miriam, after all, is but fifteen and a half, and a girl—so she was allowed to spend her three days in jail in the company of the other women prisoners. "I counted 34 of them," she tells me. These women were in jail for short terms. They were not important criminals—simply ignorant prostitutes, drug-peddlers and drunkards. Miriam had heard of such people, but her mother and father had been careful to protect her, so this was her first chance to meet and talk with such women. These older women evidently liked the fifteen-year old girl—she is attractive, of lovely complexion and fine brown eyes—and so these women became quite confidential with Miriam, and told her exactly what happened on the day they were arrested and brought to jail. Miriam learned a great many things about life.

"I was quite shocked at first," Miriam told me, flushing a little. She learned to smoke in jail, too. "There was a matron in the jail," said Miriam, "and this matron kept saying, 'Pray, girls, pray to the Lord and he will forgive you.' " There was an old woman prisoner who gave Miriam a rosary and told her to kiss it every night. "Most of the women were very religious," said Miriam, "but they do not mind the prison; they are used to it; they are hardened to it."

Christmas in Jail

Christmas was their second day in jail. No one mentioned Christmas except some of the men prisoners who would call out "Merry Christmas" and then add a string of oaths and obscenity. The prison fare was enlarged, however, by the addition of a slice of hard pie and a stringy piece of chicken.

Friday was their day in court for sentence. The judge had found no way of deporting these children, but he was not prevented from instructing them in the duties and rights of sound citizenship.

"I understand," said the judge to the boy, "that you have publicly announced that you are a member of the communist party."

"I am a member of the Young Communist League of the United States," said David.

"In your diseased mind," said the judge, "do you think that the United States and communism are in any way alike?"

"My mind is not diseased," said David, "and so far as communism and America are concerned, I think they are closely related, and some day we'll see communism win in the United States."

"What you need," said the judge, "is for me to have you in a two by four room. What I wouldn't do to you! I would blacken your eyes and give you some real American spirit."

"What's the matter," asked David, "haven't we free thought in America?"

The magistrate called the boy's mother, Frieda Weiss, before him. Mrs. Weiss is Jewish, born in Poland, and is proud.

"We spend billions in this country," said the judge to the mother, "and what have we educated here? A moron and a mongrel. It is too bad that this government has so much red tape that makes it hard to get rid of people like you. Can't something be done to

get this fellow out of James Madison high school? I will write a letter to the principal myself."

David tells me that the magistrate said a number of other things, but I shall confine myself to reporting the statements substantiated by the various reporters for the New York newspapers.

For the honor of the bench, it should be borne in mind that the magistrate did not overstep his legal rights. There is no law against a magistrate delivering a lesson in sound patriotism.

David and Miriam were dismissed.

They went back to their classes in high school this week, where they can consider further their lesson in pure Americanism. David goes to art school every evening, and he hopes to learn to use his brush for the teaching of communist principles. Miriam helps her mother after school, and continues to act as a leader of the Young Pioneers, informing her young comrades concerning the crimes of this capitalist society.

"The comrades think much more of us now," Miriam says.

"While in jail," says David, "I kept thinking I am quite right in pursuing communistic doctrine."

It must be very discouraging to Magistrate Sabbatino. If it will be any consolation to the magistrate, we might point out that other great teachers of patriotism have had their discouragements.

For instance, the tsar of all the Russias.

Twenty-five years ago, the tsar sent a Polish Jew by the name of Weiss to a Siberian prison. That Weiss had protested against some acts of the tsar. I met this Weiss the other day. He is a worker in the clothing trades in New York. He is still fighting the tsar. It is a fixed habit in the Weiss family. Weiss has a son and a daughter—David and Miriam.

What Saints and Sages See

Two Interpretations of Saint Francis of Assisi

By Rufus M. Jones

I HAVE been today—the last day of 1929—to visit La Verna, the mountain top where Saint Francis of Assisi is believed to have received the stigmata of the nail-prints of crucifixion on the 12th day of September, 1224. My ascent of the mountain—to every lover of Saint Francis, a holy mountain—was in midwinter. The last three miles of the journey were in snow, for the top is four thousand feet high and "the little brother" who guided me to the sacred spots of Saint Francis' retreat here, more than seven hundred years ago, walked in deep snow with his bare feet and seemed to enjoy it.

I saw the lonely cave where St. Francis slept on the bare rock during the forty days before the supreme event. I stood on the narrow crevice of rock where he prayed, with a sheer drop of six hundred feet to the plain below. And finally, hushed and full of reverence, I bowed my head over the spot where the nail-prints became visible in his hands and feet, as the sign and mark of his complete and undivided devotion to the crucified Galilean. His followers have done all they could to spoil the place for a westerner like me, with chapels and altars and collections of crude relics, and I had hard work to induce my guide, who knew none of the languages I could speak or understand, to take me out of the buildings and show me the places in the woods and the rocks and natural caverns where the holy man had communed with God and had felt himself enveloped by his love.

Saint Francis knew as well as I did, with my modern penurious attitude toward miracles, where the real "miracle" of his life lay. It was not in visible nail-prints, which the modern psychologist is quick to explain in terms well known in every psychological laboratory. Though he did not have the modern key to the mystery, his intuition was straight as a line of light. He knew that the real miracle was something manifested in the spirit and not in the quivering flesh of the body. "I ask two things before I die," he prayed, "that I may feel thy sufferings, O Son of God, and that I may experience *that immeasurable love,* which made thee suffer and die for poor sinners like us." He felt "that immeasurable love" to a degree, I believe, which no other follower of the Galilean has attained.

No one can read the story in "The Little Flowers" in which the saint explains "wherein consists perfect joy," without having the consciousness that here at last was a man who *knew* the perfect joy of perfect love. When some one challenged him with the word, "Why after thee? Why is it that all the world runs after thee? Thou art not high-born. Thou art not nobly-featured. Thou art no scholar. Why, then, after thee?" in great humility and with rare simplicity, Francis put the emphasis where it belonged. He divined the true secret of his life. God had chosen through a humble *poverello* to show once more in the world the beauty and the majesty of self-giving love.

There is one more fine story in "The Little Flowers" that strikes the true note. A poor peasant one day met Francis on his travels and said to him, "Art thou brother Francis of Assisi about whom every one is talking?" "Yes," said the saint, "I am God's poor little man." "Then try to be as good," the peasant answered, "as all men believe that thou art." Francis fell on his knees and kissed the peasant's hand for his wise, human, straightforward message.

Our generation has rediscovered Saint Francis, has turned to him with a natural and striking enthusiasm. But our supreme interest in him is not due to the fact, or the belief, that in his youth he heard the Christ on a wooden crucifix speak to him and call him to the task of repairing his church, nor to the fact that near the end of his life he experienced the miracle of the stigmata. We should turn to him with the same enthusiasm if it were *proved* that neither event actually happened but was only a pious legend. What moves us is the coming, in an age of priestcraft and superstition, an age of cruelty and self-seeking, of a person who cared for nothing on earth except the privilege of loving and of giving, of exhibiting once more among men that immeasurable love which took Christ to the cross.

He showed this love, not in fasts and scourgings undergone to prove devotion to an invisible king, but rather in his spontaneous friendship for outcast repellent lepers, in his capacity to understand sympathetically all types and classes of men and to make them feel the spring and joy of a new hope and wonder in living, in his radiant fellowship and companionship that called nobles and peasants—the best king France ever had and the greatest religious poet of the ages—into his way of life, in that peculiar insight and penetration that ministered to the rich maiden who was disillusioned by the emptiness of wealth and bored by the aimless futility of her selfish existence, in that power of his to make the Saracen soldan feel, as no crusading army had ever done, the true spiritual glory of following Christ and sharing in his love and his sufferings.

Francis Has Never Died

And it was no less a "miracle" the way that this rare human love and radiant life of Francis awoke the world to a fresh life, like the coming of a new vernal equinox. It proved to be one of the most marked of all human awakenings. Out of his poverty a new type of wealth emerged for the race and out of his spontaneous joy and wonder came a new birth of humanism in art and poetry and religion.

In spite of the rapid degeneration of the order of Little Brothers, and in spite of the attempts of Brother Elias and Pope Gregory IX to capture the movement and to control it in the interests of the church, the direct inspiration of Francis was a tremendous influence and power in the religious life of men and women in all classes and vocations. The third order, made up of persons who undertook to carry the Franciscan ideals into the home life and into the occupations of business, was an immense contribution to western civilization. In fact, Francis has never died. That little worn-out body of his lies in the magnificent tomb in Assisi which Brother Elias built for it, but the spirit of the man is abroad in the world today, as it has been for seven centuries, and it works on as a present force in unknown thousands who aspire to learn the meaning of love and sacrifice.

The day before my visit to La Verna I read an article in The Christian Century, which follows me wherever I go, to the effect that there are many wrong ways to justify religion and that one of the wrong ways is to claim that "religion has a peculiar method of attaining truth different from the scientific method." The writer of the article asserts that "the method of science is the only method by which trustworthy knowledge can be achieved." He proceeds in a very loose and popular way to explain what he means by "the scientific method."

Scientific Method and Religion

If that "method" were made broad and inclusive enough to cover all the processes of the mind no doubt his statement would be in some sense true, though under those circumstances it would hardly be a "method." But that is not what any great modern scientist means by "the scientific method." He means by it the method of exact description and of explanation in terms of antecedent causes. Exact description involves the method of analyzing the object under observation into its elemental parts until they are so simple and irreducible that they can be exactly and permanently described and can be henceforth taken as unvarying and repeatable types of phenomena. The method of explanation in terms of antecedent causes, whether one wishes it or not, fits most easily and most naturally into a mathematical and mechanistic category and consequently the scientific method has historically, though perhaps not essentially, become identified with a rigid mechanistic system.

But whether it is pushed to that extremity or not, any scientific method that would satisfy a typical modern scientist would of necessity proceed by a process of exact description and by explanation in terms of antecedent causes. The scientific method which holds the field today recognizes no other type of explanation. It leaves on one side as negligible whatever cannot be dealt with in that fashion. It quite obviously cannot admit any sphere for moral freedom. It would refuse to recognize that there are situations which can be interpreted in terms of end and goal and purpose rather than in terms of instrumental cause. It would, if rigidly pushed, eliminate all those intrinsic values of life which defy exact description and causal explanations. They are essentially unanalyzable, unique, untransferable, and they are real only so long as they are felt and known in their undivided wholeness by the mind that experiences them, so that they cannot be handled by the scientific method. To trace them back to something else as an antecedent cause is to miss their meaning altogether, and to destroy them as values.

Causation

I need not stop here to point out what every philosopher knows—and most scientists know too—that the scientific method gives us no information about the real nature of a cause. It does not tell us how we

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can avoid the irrationality of a cause behind each cause in an infinite causal regress, which leaves us at last with no intelligible explanation and with no basis for significance or ultimate meaning. It does not profess to handle the mysteries of space or time and it assumes a world system operating apart from and independent of the mind that beholds it as a spectator. Every one of which points presents us with insuperable difficulties which should make one pause and wonder whether there may not be another and a better way of approach to the deepest problems and the issues of life.

But what I want to raise here in rebuttal of that narrow theory that "the method of science is the only method for seeking truth" is the massive contribution of Saint Francis' life in terms of spontaneous enthusiasm, of uncalculating love, of the fresh insights of a spirit that recovered the meaning and significance of Christ's life and death and of the impact of a personal inspiration that raised the whole level of art and poetry and common human life itself. If anything were foreign to Francis' way of life it was the scientific method as we know it. His life was a constant refusal to act or to live in terms of "rationalization." He gloried in being called "God's little fool." The whole romance of his life lies somewhere else than in the sphere of prudence and rationalization. And so does Christ's life and that of every other great founder of religion and every great prophet of the soul that has led the line of march through the ages. Religion has not been notorious for the drafts it has made on the scientific method.

New Truth and Knowledge

But it may be contended that these great religious movements of the past have made no trustworthy contribution to knowledge, no noticeable addition to truth, or where they have done so it has been due to the fact that they—Christ, Saint Francis, Buddha, Isaiah, Jeremiah, Saint Paul and Saint John—used consciously or unconsciously the scientific method. I think without much doubt that they did sometimes make use unknowingly of an incipient scientific method but their supreme contribution was certainly not due to any such method and they did just as certainly bring into play an immense increment of truth and knowledge. The moment anyone discovers new values of life and through his insights and inspirations learns how to raise life to higher powers and potencies, *that* forthwith and essentially means new truth and new knowledge. If one knows how to live by love instead of by bargain or by strife, he *knows* something as truly as he does when he knows that water is caused by the union of oxygen and hydrogen. Life-values involve "knowledge" as much as progress in physics does, but the way of arriving at the discovery is vastly different from the method employed in physics. The religious prophets who have carried us farthest toward the knowledge of these supreme values of life have done so by methods of experience and interpretation that have no similarity to the method in use by the successful laboratory physicist.

I profoundly disagree, further, with the article under review in its statement that "it is an error to base Christian truth on religious experience." The writer goes on to insist that "religious experience" is the exact opposite of the scientific method in that it is a "feeling" in that it is "subjective," and in that it is "capricious," swayed by the chance to the whim and vagary of the individual who has it. It is possible no doubt to find plenty of instances where individuals have claimed to have religious experiences which were of that subjective and capricious sort, but why identify "religious experience" in its fundamental and essential nature with these flitting, will-o'-the-wisp traits? I have sufficiently contended that the religious approach is characteristically different from the scientific method, but the former is not different from the latter in that the one is grounded in reason and the other is a mere capricious feeling, that the one is buttressed by the ordered and cumulative experience of the race while the other is a sudden and unverified vagary of subjective impulse.

Religion and Reason

No, not that. Religious experience is no more grounded in "feeling" than sense experience is. They both have a feeling element, but religious experience of the creative type is grounded in the fundamental nature of reason itself—reason thought of in its nobler meaning, as the great poets and great philosophers have always used it. Reason covers and unifies all man's intelligent and intelligible powers, his capacity to think, to feel, to imagine, to create, to purpose ends of life, to decide and to act. The most impressive thing about man's reason is the way in which it transcends every situation presented to it and always enlarges one's world in ideal directions. Wherever reason is incarnated in a person there is an exhibition of an infinite in a finite, of eternity manifesting itself in and through the temporal. It is impossible for such a being to be content with what can be corralled and described and explained. He is always living out beyond his fringes and his margins and partaking of a world that is of a different order than the one that merely fills space and moves along the one-way street of a time process. No one can live intelligibly in such a world. It cannot be done. That way futility lies. That kind of a world becomes inherently unintelligible and likewise insufferable. It is an instance of "sound and fury, signifying nothing."

This deeper rational nature of man has builded all our values of life, including religion. The great exponents and creators of it, as of all values, have *lived* their way forward by insights and intimations rather than by a scientific method of research. Sometimes they have "gone wrong," as have poets and artists, but perhaps not much more often wrong than scientific theorists have gone. Little men with little unor-

dered minds, with slight range of experience and with monumental ignorance of history, would be bound to blunder in such great matters, but on the whole religious experience has been a sound guide and has carried the race on toward truer ideals of life and toward richer ways of living. Here, as everywhere else, there has been selection and survival of the fittest. There are methods of test and verification in this field as well as in the field of science. They work more slowly than those of the scientific laboratory, but in the end they do weed out the cheap and false and they conserve the pure and the noble types.

There is a good deal in the story of Saint Francis' life that fitted the standards of the thirteenth century but that does not fit our ideals today. The central note of that life, however, is as pure and as clear as when he talked and loved and prayed with his companions seven hundred years ago. His insight into the heart and meaning of life was as sure and as much a stroke of genius as was Giotto's creative power when he built the Campanile in Florence. They both arrived, but they arrived by methods wholly unlike those which are employed in a scientific laboratory.

We should welcome every honest attempt to purify religion of sham and error, to guard it from vagary and caprice, to lift it up a little nearer to the full height and range of man's fundamental spiritual nature as a finite-infinite being. But the road to that desirable goal is not to begin by leveling man down to an object in space, to deal with him as one would deal with substances in a test-tube, and to limit him to those aspects of life that can be described with mathematical accuracy and explained in terms of antecedent causes.

Another Interpretation of Saint Francis

By Henry Nelson Wieman

WITH respect which amounts to reverence for a great religious personality, the writer ventures to reply to the article on Saint Francis written by Dr. Jones. Scientific method is an art. It is a kind of practice which must conform to certain essential principles. It must be sharply distinguished from that system of more or less exact descriptions which constitute a science. There are many different practical arts, such as that of agriculture and vocalization. But one of the most important is this art by which we get reliable knowledge. It consists in doing four things: (1) Formulating a required system of ideas on the basis of observations made of conditions and consequences; (2) ascertaining what conditions must be provided in order to apply this system; (3) discovering or otherwise providing the necessary conditions and applying the system; (4) by means of the system thus applied drawing your inferences concerning what will be the consequences that will issue from the given conditions. After having observed what consequences actually do ensue, and after having compared them with what was inferred would ensue, and after having made the necessary corrections, we have a description which is more or less exact and which may enter into that body of systematized knowledge constituting a science.

An art, we say, such as scientific method or other skilled procedure, is not limited to the production of one thing alone. Agriculture is not limited to the production of wheat. Vocalization can be used to make speech and also music. So likewise the art called scientific method is not limited to getting the knowledge which constitutes any one of the several sciences. It can be used to get the knowledge belonging to all of them. Furthermore it can be used to get knowledge which does not belong to any special science. Indeed it must be so used if it is to help us at all in our daily living, for human life is never lived within the bounds of any one of the special sciences. We live our daily lives in the midst of concrete situations. But the special sciences, including sociology, deal with only abstract features of these total concrete situations to which we must adapt ourselves moment by moment if we are to live at all.

Three Kinds of Knowledge

There are, in fact, three kinds of knowledge which can be gotten by means of the scientific method, understanding that it is an art and not a science. These three kinds of knowledge are distinguished by the kind of data to which the method is applied. It is this difference in the data, by the way, which also distinguishes the several sciences even when they all make use of the same basic principles of method. These three kinds of knowledge are: (1) The knowledge which goes to make up the several sciences; (2) the knowledge called common sense, and (3) that most rare and precious and difficult knowledge which saints and sages seek and find. Let us illustrate these three kinds of knowledge by a special case.

Here is a small boy loved by a parent. We can gather knowledge about him which pertains to the several sciences. The physicist, either professional or amateur, can tell us his size and weight, the electrical reaction of his body and many other valuable bits of information. The biologist can describe him as a system of biological functions. The psychologist, according to the school of psychology to which he belongs, will give us some more specialized knowledge concerning abstract aspects of the boy. Finally, the sociologist will tell us the sociological principles exemplified in the boy's conduct with respect to the "gang," his home, school, and so forth.

But all this knowledge, however valuable, is not

sufficient to enable anyone to take proper care of the child. If he were never fed until scientifically accurate knowledge had been obtained each time concerning just what kind and quality of food he most needed on this particular occasion; if he were never warmed or sheltered until all relevant knowledge of the sciences involved had been in each case gathered; if he were not pulled from in front of the automobile until all physical principles had been firmly established concerning the necessary stresses and strains, the boy would die.

Common Sense

There is a kind of common sense knowledge indispensable to the care of a child, and every good nurse is master of it. It is gathered by developing a system of ideas through noting conditions and consequences. When certain conditions arise, anyone equipped with this system of ideas which we call common sense knows what the child needs and will act accordingly. Anyone at all good in caring for a child will have developed such a system of guiding ideas according to the method above described, which is in principle the scientific method. He will have done it even though he may never know that "scientific method" is the name for it. But one thing is certain: the old notion that the "intuition of mother instinct" is sufficient, is a fallacy. If the mother or any other trusts to "intuitions" and "inspirations" without regard to the conditions, and the consequences which ensue, the child will surely die. Many a child has thus been slaughtered in love.

But there is another kind of knowledge about the child which is neither that of the sciences nor that of common sense. Both these give us only abstract knowledge. Knowledge by common sense is not so abstract as that of the sciences. But it also gives us only surface features or aspects of each situation. For common sense the child is an urchin to be fed and clothed and spanked and otherwise tended as needed. But the total individuality of the child is missed. The eyes of common sense cannot see this total individuality. Only the eyes of love can see it. The parent that loves the child may come to know this unique, concrete individuality and know how to adapt to it, to meet its needs, to minister to its enrichment, as no one else can do. Of course this is only a matter of degree. No one knows the total, concrete individuality of another. Least of all does the individual himself thus know himself. But he who loves the child and is constantly associated with him may gather a good deal of this sort of knowledge.

Through the Eyes of Love

How is this concrete kind of knowledge attained? By simply going into raptures over the child? By simply being filled with emotion? Do we get it by "inner experience"? Do we simply need to follow the dictates of the heart? No, no, indeed. There are parents who love, but they have the love that is blind. They do not truly know their child. They know only an idealized figure, a construction of the fond imagination. Many a stranger more observant and experienced than they could tell them things about that individuality of the child which they have never dreamed and which it is urgently important that they know. Yet they never come to know. Why? Because they trust to their "intuition," to their "inner experience," to the dictates of the heart unchecked by attentive and tender and never failing observation of conditions and consequences. They do not develop a system of ideas about the child based on such observations. No, their love, their emotions, their inspirations, are enough for them.

Wise Motherhood

How does the wise and observant and loving mother come to know the individuality of her child? By the same method used by the scientist and the nurse of common sense, by observing conditions and consequences. How then is her knowledge so different from theirs? Because she has access to different data. She looks at the child through the eyes of love. Her whole personality is tuned and set to respond to the slightest stimulus emanating from the child. She catches the slightest change in the tone of his voice. The swiftest tensing of the muscles of his face strikes her soul. A gleam, a movement, a touch of the hand, a stir of the body, they all are hers. And then—she ponders these many things in her heart. She ponders these many things until at last the soul of her child grows upon her.

She has noted what reactions occur when certain conditions are present. And she has noted what follows further upon these reactions. Furthermore, the child directs his reactions to her. He opens up to her as a flower to the sun. She has access, we say, to data which no other can have. These data will teach her nothing if she merely receives them as stimuli for arousing her emotions and giving her a "deep" inner experience. These experiences may be very delightful, even ecstatic. They may give her joy and peace and deep contentment with her lot. But she will never know the heart of her child, and will probably ruin him heart and mind and body, unless she notes the conditions which cause him to react this way rather than that, and what follows further after such initial reactions. If she does not use the scientific method she will never know her child despite all the raptures of her soul and all her wonderful feelings.

Here, then, we have the three kinds of knowledge —that of the sciences, that of common sense, and that of love. All must be obtained by the same basic principle of method. They differ because of the difference in the data with which they deal. Physics has its peculiar data and so does biology and sociology. Common sense has still other data. But the loving heart finds a vast richness of concrete data which is wholly inaccessible to the sciences and to common sense. Out of this data it may build itself

a mansion of knowledge in which two souls can dwell together in mutual understanding. But it cannot do this if it does not use the right method, no matter how great the love, no matter how richly concrete the data, no matter how exalted the inner experience.

Now there have been a few rare individuals in the history of mankind who have had this kind of love not only for a single child or a single group but for all the world, for the suns and stars and birds and trees and all the sons of men. We call them saints. One of them was Saint Francis. Because of this love to all the world they have access to data which no other can experience. The total personality of such a one is tuned and set to catch subtle and complex stimuli which others cannot feel, precisely in the way that the mother catches stimuli from her child. Such stimuli or data do not give knowledge automatically, but they provide the materials out of which knowledge may be builded if the right method is used.

What do the saints and sages see? They see what no other can see, not because of any magic, not because of anything supernatural, not because of some organ of the soul peculiar to themselves, not because of some sixth or twentieth sense, not because of a strange kind of intuition, but simply because they are sensitized with love. They perceive through the same identical senses through which we perceive. Furthermore, they perceive and get their data through the external senses, not through any kind of internal sense, except, of course, the ordinary kinæsthetic and other interoceptive organs of the human organism, the same as we. If they did not observe conditions and consequences through the external organs of sense they would never gather the precious knowledge which we need so sorely.

What do the saints and sages see? Having hearts more quick than the rest and free of the specialized techniques of common sense and the sciences, they see

> the children of men that are wandering by,
> Each with his packet of dreams and sandals of pain . . .
> Each with a soul as vast as a God's dreams are—
> Little and lonely under the evening star.

They see what others do not see. But there is no magic in this. Their way of knowing is the way of all flesh. They are very simple and very naive and merely open their eyes to all the world as a child might do if he were sufficiently mature, and had a heart of love. They are very, very simple, these saints, almost absurdly simple. They are generally considered fools.

B O O K S

The Whole Truth About War

ALL OUR YESTERDAYS. *By H. M. Tomlinson. Harper and Brothers,* $2.50.

TWO or three years ago some discriminating critic said that when H. M. Tomlinson got around to writing a book about the war it would be the classic in that much cultivated field. He has got around to it, and it is. Many things could be said about it—that it is a novel without a heroine, that it is not a novel at all, that it exhibits a strange mingling of first-person and third-person narrative. But whatever it is or isn't, the one thing that it indisputably is, is the great book about the war in fiction form. Readers of "All Quiet on the Western Front" may have supposed that they have a complete picture of the horrors of war, but there are depths here, both physical and psychological, which neither Remarque nor, so far as I know, any other author has ever touched in the description of battle scenes and experiences. This is important but only subsidiary to the main purpose. Starting back with 1900, the time of the Boer war, Tomlinson probes to the bottom of the sword-rattling patriotism, the dollar-pound-franc-mark diplomacy, and the militaristic ambitions which led to the crisis of 1914. Equally profound is his knowledge of the repercussions of these attitudes in the popular mind in various strata of English society. The mask is torn absolutely off. The thing has not a shred of decent pretense left to hide its ugly face. And yet it is done with the restraint of the artist, not the mouthing of the pamphleteer.

No one who has ever read a single paragraph of Tomlinson's writings needs to be told that he is the master of a style peculiarly his own yet never forced into unnaturalness for the sake of achieving uniqueness. He has the gift of words and phrases which are, in an amazing degree, suggestive of connotations and resonant with associations. It is as though each word had an aura of its own and came not merely carrying an idea but trailing clouds of glory. If that sounds unduly ornate, the expression must be corrected, for the style is unencumbered by superfluous applied ornament. Its beauty is structural. It is also that which emanates from a mind to which fresh and vivid imagery occurs as naturally as the faces of your friends suggest their names. Remember, if you have read it—and if you have not, repair the oversight at the earliest moment—his "The Sea and the Jungle," and recall how his description of a storm set your quiet library to rolling till you feared that your chair would crash through a window, and how his pictures of the Brazilian jungle filled the room with the poisonous sweetness of the jungle air. There is an incomparable piece of jungle in this new war story too—that is, incomparable outside of the book just mentioned. But all of this is merely technique. He uses that extraordinary technique as an instrument by which to depict the results of an equally extraordinary insight into the mind of a nation in peace and comfort, and then of a nation at war. It would be well if a copy could be placed in the portfolio of every delegate at the London conference, and if the conference would then adjourn until they had had time to read it.

WINFRED ERNEST GARRISON.

Books in Brief

INTER-CHURCH HYMNAL. *Compiled by Frank A. Morgan. Musical editor, Katherine H. Ward. Biglow & Main,* $1.50.

The basic fact about this hymnal is that its selection of materials does not represent the preferences of the editors but

the actual usage of some thousands of churches and the judgment of several hundred organists. The bulk of the book consists of hymns which are used repeatedly in large numbers of churches. As they are arranged in the order of their popularity, as evidenced by the reports of ministers and by printed orders of service, they afford a graphic index of popular taste in the matter of hymns. Popular taste stands the test remarkably well. The tunes were chosen on the basis of grading by 600 organists. The result is a collection in which there is no rubbish and practically nothing that is not both good and usable. The aids to worship are arranged by Dr. Albert W. Palmer, president of Chicago theological seminary.

MEN WHO MADE THE CHURCHES. *By Paul Hutchinson. Cokesbury Press,* $1.50.

Without committing himself to the "great man" theory of history or asserting that the denominations of today are the exclusive handiwork of single founders, the author has sought, successfully, to set forth the distinctive qualities of eight great Protestant groups by sketching the character and career of one great leader of each. In some cases, such as Luther, Fox, Wesley and Campbell, the determining influence of the individuals upon the movements can scarcely be denied. In others, such as Cromwell, Knox, Bunyan and Wyclif, they are representative men rather than founders. But whichever they are, the reader of these brief and vivid biographies will find in the stories of these great men an answer to the question, What did these great denominational movements mean to the people with whom they originated and what do they contribute to the total interpretation of Christianity? And, strangely enough, he will also find that he is reading them not as the stories of men who have founded alien and divisive faiths, but as the records of elements in his own religious heritage.

TOLSTOY THE INCONSTANT GENIUS, A BIOGRAPHY. *By Alexander I. Nazaroff. Frederick A. Stokes Co.,* $5.00.

This account of Tolstoy's life is from the standpoint of an admirer but not a Tolstoyan. From his wild youth to his turbulent age, Tolstoy's was, with brief respites, an unpeaceful life. In youth, passion drove and conscience troubled him. In his middle years, which were his happiest, a capacity for quarreling with some of his best friends brought many bitter experiences. After his "conversion" and his renunciation of luxury and property, he found himself entangled in domestic and other difficulties which would have broken a weaker man. As it was, he made his wife and family as unhappy as they made him. This biographer seems to apportion the blame rather fairly, but the instructive feature of the case was its illustration of the tensions which inevitably ensue when one who has already given hostages to fortune and assumed responsibilities under the present social and economic order becomes convinced that that order is wholly wrong. It is the stuff of which tragedy is made—the conflict of two categorical imperatives. M. Nazaroff gives a reasonably full account of Tolstoy's literary career and of the writing and substance of his important works, but his main interest is in painting the portarait of the man—a gigantic, heroic, inconsistent and unhappy character. He has utilized Russian sources which are not accessible to English readers.

CORRESPONDENCE

Giving the State a "Judgment Note"

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial, "So Help Me God," anent Judge Burrow's confirmation of the denial of citizenship to Professor Macintosh seems to me to overlook some pertinent and fundamental considerations. The question asked of the applicant for citizenship status is not, "Do you promise to obey whatever command the state may at any time pronounce, even though such obedience might involve the violation of your own conscience and disobedience to the will of God?" Rather, the question is: "Is your confidence in your country such that without reservation you can and do pledge obedience, trusting that its commands will never involve the violation of your own conscience or disobedience to the will of God?"

Theoretically at least one might answer this latter question affirmatively and without mental reservation, and later learn that his confidence had been so misplaced and unjustified that it would be his right and his duty to repudiate the promise and pledge. Lincoln granted that in certain extremities citizens have the inherent and inalienable right to rebel against their governments, but he pointed out the absurdity of any government conceding such a right under any given circumstance.

It is common practice for a borrower to give the lender a "judgment note" confessing judgment in advance. That does not mean that the borrower will willingly submit to injustice, but rather that he has implicit faith in the lender's doing justly. Of course, lenders do not confess judgments in advance to borrowers. The reason is obvious. The borrower has received value. The lender has received in turn only a pledge of value.

The marriage vow involves a solemn pledge of lifelong love and fidelity and no mental reservation whatever is admissible. Yet no one contends that if later one party proves utterly faithless and unworthy the pledge of the other is not voided. Either party to a contemplated marriage contract, if sane, would grant the right of the other to repudiate such a contract under certain conceivable extremities. Yet to incorporate in the marriage contract and the wedding vows all the reservations necessary to provide against every possible contingency that might justify the voiding of the contract and the vows would be to reduce the whole proceeding to futility if not to absurdity.

We should hardly expect our country to incorporate into the oath of allegiance exacted from applicants for citizenship provisions for the nullification of the oath if the government should ever prove so unworthy that obedience to its commands would violate the conscience of a decent citizen or oppose the will of a just God.

Northwestern University, Chicago. CHARLES W. WARD.

[Mr. Ward's thoughtful and fair-minded argument seems to us to represent the best that can be said on the wrong side of this question. Admitting that circumstances may conceivably arise in which any conscientious citizen would be justified in refusing to obey a command of the government, he argues that an applicant for citizenship should be so confident that the government of his country will never command anything wrong that he will take an unqualified oath of obedience, and that the authorities are justified in regarding as deficient in attachment to the country one who envisages as possible such a conflict between law and conscience to the point of mentioning it in connection with his application for naturalization. The admission in Mr. Ward's second paragraph confirms our editorial statement that Professor Macintosh's attitude does not differ essentially from that of decent citizens generally; they as well as he have limits beyond

which they will not go in obedience, and it is conscience or one's understanding of the will of God which sets those limits. That settles the main point. The state is not omnipotent; its decree does not outrank the command of conscience or of God. We are agreed upon that.

The only question at issue, then, is whether one who distinctly makes such an avowal in connection with his application for citizenship shows too little devotion to the country and its government. On this point, we merely remark that love of country does not necessarily imply perfect confidence that the country's government will never do anything wrong. Even among the most patriotic citizens there are few, if any, whose faith is quite so naive.

Mr. Ward's illustrations are interesting but scarcely relevant. Lincoln rightly said that the government could not concede the right of rebellion under given circumstances. For the government to define in advance the "given circumstances" under which it would approve of rebellion against itself, would be for the the government to give notice that it contemplated performing certain acts or adopting certain policies which, in its own judgment, are so wrong as to justify rebellion. Nothing of the sort was contemplated in the Macintosh case. If a specific situation arose in which the government commanded an act which he could not conscientiously perform, it is to be presumed that he would suffer the legal consequences. He did not try to stipulate in advance for any special immunity on the ground of conscience. The government must always follow the dictates of its own conscience and its best judgment in dealing with conscientious objectors. The issue is whether an applicant who agrees with Mr. Ward and Lincoln and The Christian Century that conscience may conceivably demand disobedience to a law, and who says so, should be barred from citizenship.

The "judgment note" illustration is still farther afield. Of course the lender does not give a judgment note—nor any other sort. Nor does the giving of such a note by a borrower express "implicit faith in the lender's doing justly." The judgment note is for the amount borrowed, no more; not a note signed in blank. It is not an agreement to pay anything that the lender may demand. It is merely an instrument whereby the borrower, knowing that he has received a certain value, estops himself from subsequently claiming that he did not receive it and in other ways simplifies for the creditor the legal process of collecting that exact amount—and no more. It is a confession of debt, not a confession of faith.

The "marriage vow" is a better illustration, but defective at two points. First, it is not true that all sane persons agree that a marriage contract can be repudiated under certain conceivable circumstances. Second, in every state that has divorce laws, the grounds of divorce which they specify become a part of the contract whether they are specifically included in the ceremony or not. Because they are in the law, they are not needed in the ceremony. No "mental reservations" are necessary because the remedy in the case of certain ugly and unanticipated contingencies is provided otherwise. But the possible refusal of a citizen to obey a command of the government contrary to his conscience would not completely disrupt the relation of citizenship as divorce does that of marriage. The case is rather parallel to that of a prospective bride who, the day before she promises to "obey," says, "Don't ask me to give up my church, for I will never do it, no matter what you say." Such a reservation upon the promise to obey would not "reduce the whole proceeding to futility if not to absurdity." Just as little is the oath of loyalty to the country reduced to futility when a conscientious applicant puts into words a reservation which is, consciously or unconsciously, in the heart of every good citizen.—THE EDITORS.]

Logic and the Macintosh Case

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a pity that the king could not have read your brilliant editorial of January 22, "So Help Me God!", to the radio audience of a hundred million yesterday morning. Rarely have I seen a moral issue treated more clearly and cogently than you treated the decision of Judge Burrows in the case of Professor Macintosh. For Professor Macintosh to consider his allegiance to be first to the will of God is, thinks the judge, not to be attached to the principles of the United States. You show that this reduces every oath to a self-contradiction. Your proof is so satisfactory that I shall read it to my class in ethics at its next session as a perfect illustration of what I gave them at the previous session as "The Logical Law" of ethics, as follows: "The moral self ought to will logically; i. e., its will ought to be as free as possible from self-contradiction and as coherent as possible within itself. It is a will that does not both will and not will the same ends." It is made plain by your editorial that the court both wills and does not will allegiance to God.

The case of Professor Macintosh ought not to be regarded as settled until it is settled right. The inconsistency of the present situation is illustrated by my own case. I happen to share Professor Macintosh's views precisely as he holds them. Recently I was making application for a passport and I had no desire to take any oath that Professor Macintosh would be unable to take; perhaps I had a sneaking yearning to become a minor martyr myself. At any rate I inquired of the official present whether the oath to "support and defend the constitution of the United States against all enemies" could be qualified by one who had conscientious scruples against bearing arms under certain conditions. The official, however, assured me that the state department construed the oath as not including the obligation to bear arms. My martyrdom at once became a failure because I happened to be born in Holbrook, Massachusetts. Professor Macintosh, however, is dealt with on other principles because he was born outside of what we used to call "God's country," but can no longer!

One comfort may be the lot of Professor Macintosh. If allegiance to an extra-constitutional God disqualifies him for citizenship in this unfair land, he has plenty of company. All who violate, or approve of the violation of, the eighteenth amendment are appealing to something other than the constitutional principles of the United States. Their God may not be precisely identical with the God of Professor Macintosh, but, erroneous as I believe their judgment to be on the subject of prohibition, they are appealing to a great truth, namely, that civil law rests on moral law in the last analysis, and not the reverse. Perhaps reflection on the case of Professor Macintosh may exert a far-reaching influence. Perhaps we drys may learn to rest our case on social justice and social self-control rather than on mere legalism; perhaps the cause of freedom of conscience may begin to look up and the bill of rights be used as something more than a technical bulwark for wrongdoers.

Boston University. EDGAR SHEFFIELD BRIGHTMAN.

No Heresy Trial Here

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you really believe that this is the era in which to start a new heresy trial, and a time in which it is wise to call other Christians "unchristian"? After all the futility of the violence of the fundamentalist attack upon the modernists has been exposed, and when we are thankful for a restoration of sanity and tolerance, you come forward with an insinuation that the Episcopal church is unchristian because it does not have the same interpretation of the ministry and the sacraments to which you hold. So once more the old, creaking, ancient vehicle of the charge of heresy is to be brought out into the light of the intellectual world of 1930 by a journal which took the side of tolerance when its theories were under attack.

To at least one person this seems to be the most discouraging and disheartening sign of the religious life of our day. Has the journey of the past fifty years out of obscurantism and conservatism led us into no greater area of understanding and appreciation and tolerance of differing viewpoints than that which will permit an attack upon the sincerity and validity of the religious experience of those with whom we do not agree? I happen to be one who is in almost total disagreement with the theological

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and sacramentarian position of the Episcopal church. But I recognize that this is due to a different mystical and intellectual interpretation from that of an Episcopalian. I know that I could never be an Episcopalian. But I also know that many of my Episcopalian friends would find my religious experience to be cold and meager food for their needs, rich and warm though it is to me. But as I would not allow them to say that I am not sincerely seeking the mind of Jesus, how then could I charge them with insincerity in that realm?

At any rate, we do not wish any more heresy trials, either by the fundamentalists, or by The Christian Century. You are too useful and necessary for other tasks.

Broadway Tabernacle, RUSSELL J. CLINCHY.
New York City.

[We have altogether failed to make clear to Mr. Clinchy the point of this discussion. It is the exact reverse of what he conceives it to be. The Christian Century is not charging anyone with heresy. The shoe is quite on the other foot. We are protesting against the Episcopal church making heretics of Methodists, Presbyterians and other Christians, and assuming the prerogative of excommunicating them. Our voice is lifted against the whole heresy business. As we resisted the attempt of the fundamentalists to *create* division in the church by the exclusion of modernists from its ministry and membership, so we call attention of the Episcopalians to their practice of *perpetuating* division in the church by a precisely analogous practice. Our plea is that the Episcopal church may see that while it is leading in the movement for Christian unity it is itself practicing the moral heresy of schism. When it rejects at the holy communion and at its pulpit and altar those whom Christ receives—those whom Christ receives at *his* table and at *his* pulpit and at *his* altar—it is guilty of a practice which perpetuates division in the church for whose unity Christ gave his life.

Mr. Clinchy says: "You come forward with an insinuation that the Episcopal church is unchristian because it does not have the same interpretation of the ministry and the sacraments to which you hold." There is not a word in the entire range of the discussion to support this statement. We have not been discussing any doctrine of the sacraments or of the ministry. We do not hold the view of these which our esteemed correspondent appears to hold. He says, "I know that I never could be an Episcopalian." The Christian Century would not say that of itself. We see value and considerable validity in the Episcopal point of view on sacraments and episcopacy. It is because we desire to have the whole church come into possession of these values—whatever they may be—that we ask the Episcopal church to abandon its schismatic practices. These practices are cheating the rest of the church out of those treasures which the Episcopal church possesses and which it desires with a great and, we believe, noble passion to share with all Christ's people. Our contention is that the practice of the principle of Christian unity by the Episcopal church is the only condition upon which this passion may find realization.

If The Christian Century were a high church, sacramentarian, sacerdotal transubstantiationist we should still insist upon the thesis that, being such, we had no Christian right to allow such views to lead us to withhold fellowship at the crucial ecclesiastical testing points from those to whom Christ himself extends his hand of fellowship.—THE EDITORS.]

Light on Palestine

EDITOR OF THE CHRISTIAN CENTURY:

SIR: Your issue for Nov. 27 has just reached me. I turned at once to the article by Al Ghazzali and read what he had to say about "Human Nature in Palestine." As I read I found myself making the mental comment that at last you have given us an article that should satisfy even the First Reader as well as any other group of impartial readers. The article deserves to be studied by anyone who wishes to understand the situation. It suffers somewhat from its brevity; some points deserve longer treatment. But I found only one sentence that seems, perhaps on account of haste, to be a misstatement. It is, "The 'older inhabitants' derive their culture from the valley of the Jordan and the sands of Arabia."

I believe the writer would agree that much of Arab culture is just as truly the child of Damascus, Cairo, Constantinople and Beirut as it is of the Jordan valley and the sands of Arabia. Arab teachers, doctors, business men and government employes have for years been trained in one or another of these ancient centers of culture and learning. Perhaps the writer intended the sands of Arabia as a poetic expression including the cities I have mentioned, but it struck me as rather inadequate to explain the whole of Arab culture.

American Friends Mission, A. WILLARD JONES.
Ram Allah, Palestine.

Other Mill Owners in Marion

EDITOR THE CHRISTIAN CENTURY:

SIR: I have seen so many adverse criticisms of Marion, N. C., and her citizenship that I feel under moral obligation to write a brief note in defense of the good people who live there. I was pastor of the Methodist church there for three years and I have never lived among a better people. Four of the leaders of my church were mill owners and therefore employers of labor. While I was pastor there I preached the so-called "social gospel" and I found these men teachable and tolerant in their attitude to me. The four men—D. E. Hudgens, E. E. Cross, C. F. James, and W. W. Neal—to whom reference has been made, mingled freely and fraternally among their employes, who loved and respected them. I have held religious services in all the mills owned by the men whose names appear above, with the owners seated in the midst of the workers. I have gone in the late hours of night with some of these men to the home of some employe who was sick or in distress. I have seen them in times of influenza epidemics ministering in every conceivable way to their employes. I have seen them stand at the open grave and mingle their sympathies and tears with members of their working force who had lost a loved one. There have been no labor troubles in the mills owned by these men, and I predict there will not be. And I have no doubt but that each of these local men carry in their hearts abiding regrets because of the unfortunate happenings at other mills located in the vicinity and owned by non-residents. W. L. HUTCHINS.

Waynesville, N. C.

For Naval Disarmament

EDITOR OF THE CHRISTIAN CENTURY:

SIR: This congregation, which numbers over 600 members, is uniting each Sunday with the pastor in prayer for the success of the London conference. The members are asked to remember this conference in their private devotions, and I am confident a goodly number are.

In order to strengthen the hands of our secretary of state, the Hon. Henry L. Stimson, the following statement was passed at the annual congregational meeting, Jan. 14, as an expression of congregational sentiment. You will note it is not a petition but a statement of attitude, which was felt by the writer thereof to be more effective.

"Believing in the principles of Jesus Christ as the correct standard of action for nations as well as individuals, and recognizing the Kellogg treaty as the supreme law of the land, which treaty outlaws war, we, the members of the St. Paul's Evangelical Lutheran church of Richmond, Indiana, respectfully advise the state department at Washington, that we are in hearty sympathy and accord with each and every action which looks toward the reduction of armaments and the ushering in of the period of brotherhood between nations in fact as well as in word."

C. FRANKLIN KOCH.

St. Paul's Lutheran Evangelical Church,
Richmond, Ind.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Lutheran Churches Form Worldwide Federation

The formation of a worldwide federation of Lutheran churches, with headquarters in New York city, was begun at a meeting of the National Lutheran council held two weeks ago in New York, at which 18 branches of the church were in attendance. The organization, when completed, will bring into one group the entire Lutheran membership of 81 million, and will be the first worldwide organization of a Protestant denomination with a world executive. The president of the Lutheran World convention will be Dr. John A. Morehead, who has recently resigned as executive director of the National Lutheran council.

Death of Dr. W. H. P. Faunce, Minister and Educator

Dr. William H. P. Faunce, for nearly a half-century a leader in religion and higher education, died on Jan. 31 at his home in Providence, R. I. Death came as a result of bronchial pneumonia and heart weakness. He had reached the age of 71. Only last June Dr. Faunce had retired to become president emeritus of Brown university, which institution he had served as president since 1899. Upon his graduation from Brown, and from Newton theological institution, in 1884, Dr. Brown went to Springfield, Mass., where he served as pastor of the State Street Baptist church for five years; and during the following ten years he ministered at Fifth Avenue Baptist church, New York city. Dr. Faunce for a generation held a place of great influence in the college and university life of the country. Nearly a dozen schools conferred honorary degrees upon him.

Federal Council Luncheon Honors Two New Chiefs of Chaplains

A luncheon was given at the Army and Navy club in Washington on Jan. 15, by the general committee on army and navy chaplains in honor of the two recent appointees, Capt. Sydney K. Evans, chief of chaplains' division of the navy, and Col. Julian E. Yates, chief of chaplains of the army. Besides Chaplains Evans and Yates, there were present the two retired chiefs of chaplains (army), Col. John T. Axton, now chaplain of Rutgers university, and Col. Edmund P. Easterbrook, also a representation of army and navy chaplains from Washington and vicinity, both regular and reserve.

Dr. Stelzle Not Dropped by Federal Council

In the news columns of our issue of Jan. 1, a statement was quoted from another journal to the effect that Dr. Charles Stelzle had been dropped from the Federal council of churches after the discovery that he was also in the pay of the Will Hays motion picture organization. We are now in receipt of a statement from Dr. Samuel McCrea Cavert, general secretary of the Federal council, correcting this information. It appears that Dr. Stelzle, who represents various organizations in a publicity man's capacity, has been upon a temporary contract with the Federal council and that this contract expired Dec. 31 and was not renewed. He was not dismissed. We regret the injustice our statement did to Dr. Stelzle and are glad to print this correction.

California Churches Cable London Peace Conference

In harmony with a recent action of the California state church federation, the following cablegram has been sent to Secretary Stimson, at the U. S. embassy in London: "California state church federation pleads drastic reduction of five great navies

British Table Talk

London, January 19.

A Day of Destiny

TODAY in the gallery of the house of lords the king will open the naval conference. In an hour from the present moment he will speak, it is supposed, to 100,000,000 hearers and after he has spoken the representatives of the nations will speak. It is not chiefly what they will say now that matters; they will not be in a position to deal at close quarters with the problems of the conference; it is the fact that they speak, and a hundred million listeners will hear them that is a new fact. The members of the conference will be reminded that they are surrounded by a great crowd of witnesses, and the hearers will not be able to forget their part in this momentous conference.

* * *

Britain's Attitude Toward The Conference

It is recognized here that if it were to fail, all hope of reduction in armaments for the present would have to be abandoned. The dreary prospect would be before the nations of spending their strength for nought; the lamentable confession would have to be made that civilized nations are prepared to go bankrupt in order to provide the necessary instruments for waging the wars which they have agreed to renounce. They will be busy replacing an armory which should be a museum. It is more than likely that for a time there will be bewilderment in the council. There may come hours in which the conflict of interests will seem incapable of solution. But there is a general impression abroad in this country that the conference in the end will not and must not fail. It will not succeed if America and Britain disagree, but if *they* can come to an agreement, even though that is not complete, the conference is bound to repair the damage done at Geneva. There are favorable conditions in this conference which were missing at Geneva in 1927. The Kellogg pact has been signed; the admirals and other experts are not to have so free a hand, and President Hoover and the British prime minister have met and learned to understand each other. With such conditions in favor of agreement we are hopeful, but not without moments of serious misgiving. Calls to prayers have been issued, and a widespread response has been made. Last night at St. Martins a great company met to pray for the divine guidance in the meetings of the conference.

* * *

One Day's News

The daily paper this morning must have given no little anxiety to editors and sub-editors. In one number they had to report the preparations for the naval conference; the banquet on the eve of it; the beginning of the trial of Mr. Hatry and his associates, who have to meet serious charges of forgery and grave financial offences; the attorney general's opening speech; the excellent words on "Character" by Mr. Baldwin in his address as lord rector of Glasgow university; the important speech of Mr. Lloyd George on liberalism; the end of the Hague reparations conference; the forecast of the new session in parliament which begins today. Since it is generally believed that the average citizen can think of only one thing at a time it may prove that the naval conference will be given the right of way and the other things left for a more convenient season. The Hatry case will last for a fortnight or more, and while it is being tried in the courts we must leave it. The future of the liberal party is a matter of importance but it can wait. Parliament will take a little while before it gets into its stride. The Hague conference has settled permanently the financial problems which concern reparations, and Mr. Snowden happily says "that henceforth we shall no longer in this connection be allies and enemies but we shall be friends and comrades working together in what remains to be done to complete the pacification of Europe. This is good news but it will stand over for fuller consideration. The naval conference is the thing that matters most.

* * *

And So Forth

The generous gifts from America toward the endowment of a chair of American history in University college, London, have been received with great gratitude by the court and senate of the university. They make a splendid benefaction towards what should be a help in making our students follow with understanding the history of America. . . . Among the books to be read is Mr. H. M. Tomlinson's "All Our Yesterdays." Readers of diaries should look out for the letters of Mary Drew, the daughter of Gladstone. . . . There is anxiety about the budget upon which Mr. Snowden is working. He will find it necessary to increase the national income; will he raise the supertax? . . . A conference held at Oxford has been busy in making plans for the preservation of the beauty of England. The members have appealed strongly to local authorities to use the powers which they have already. We must guard, it has been said, against the fate of a certain South American state to which a legal commission of inquiry reported that its laws were perfect, but not a soul had been found who kept them.

EDWARD SHILLITO.

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by this conference." The cablegram was signed by Secretary F. M. Larkin of the federation, which is urging all the denominations represented in California to aid in promoting this movement looking toward permanent peace.

United Jewish Forces in 6-Million Drive for Palestine Relief

At a conference of the representatives of the joint distribution committee and the Jewish agency for Palestine and its constituent bodies in this country, held in New York city late in January, an understanding was reached on all of the important elements of the proposed agreement for a combined campaign to raise $6,000,000 for 1930. Of the $6,000,000 to be raised, $3,500,000 is to be turned over to the joint

Special Correspondence from New England

Boston, February 1.

A SERIES of conferences on pastoral evangelism have been conducted in four of the New England states the past month by Dr. Charles L. Goodell, of the Federal council, assisted by denominational secretaries. On Jan. 13, the New Bedford council of churches, Rev. John M. Trout, executive secretary, invited all the churches of Barnstable, Bristol, and Plymouth counties, Mass., to such a conference on "The Outreaching Church," and practically every township was represented. The series proper began the last of that week and continued through the next in Bridgeport, New Haven and Hartford, Conn.; Springfield, Worcester, Boston, Mass.; Providence, R. I., and Portland, Me. Altogether 1800 pastors were in attendance. The largest popular audience reported was at Hartford, 1500; 800 of them members of men's church organizations. The Portland meetings, in attendance and fervor, brought a fitting climax. Addresses and discussions were in marked contrast to traditional evangelism. There was a note of sanity and reality. Effort was made to secure the attendance of the laity. The emphasis was on the thought: "We all are witnesses." The appeal was for a personal experience as the basis of testimony. As the Romanist is taught to anticipate a miracle at the elevation of the Host, our Protestant congregations should await in a truer, higher sense, a revelation of the divine presence. The leaders included Baptists, Congregationalists, Evangelicals, Methodists, Presbyterians, Unitarians, and Episcopalians. The recognition, in this 1900th anniversary year of the founding of the church, that Pentecost is the culmination of the church year, is said to be bringing increased sympathy between Episcopalians and the non-ritualistic denominations.

Preparing for Pentecost

* * *

Modern Congregationalism Idealized

In denominations congregationally organized, "the annual meeting" for reports and election of officers, usually held in January, is a striking demonstration of democracy. As in a town meeting, the clerk calls to order and a moderator is chosen. Such procedure is in danger of becoming perfunctory and losing spiritual significance. Prospect Hill church, Somerville, Mass., which has always been a good example of the skill with which laymen handle church business, has recently introduced, under its pastor, Rev. Thomas B. Bitler, a service of installation for the new officers on the following Sunday, which admirably impresses upon them and the congregation the ideal significance of their appointment. Some 30 in number, they are called out to stand before the pulpit. After quoting appropriate scripture, the pastor says to the whole group: "It is a great thing to have the confidence and esteem of a church of Christ, men and women accustomed to estimating essential virtues. You have been chosen because in the judgment of this church, you have the qualifications for the several tasks to which you have been assigned. You are gathered that you and we may appreciate anew the significance of your being set apart as servants and stewards to this household of faith." Then in turn, deacons, deaconesses, standing committee, treasurer, trustees, bookkeeper and auditor, clerk, school superintendent, church, music, and missionary committees are addressed with apt scripture and exhortation. Thus, to the clerk: "Let all things be done decently and in order. Let us have a councilor, a wise man, and a scribe. . . . Dear friend, honored now many years with this office, it is your duty to see that the official business of the church is rightly ordered. It is no light task! May it be to you a labor of love!" Or, to the superintendent: "Let the little ones come unto me, and forbid them not! And he opened his mouth and taught them. . . . It is your task, with your helpers, to lead the young in the paths of righteousness, to challenge the hearts of youth to follow the Master. Be instant, faithful, courageous, ever looking to the Great Teacher! To this high task we consecrate you!"

* * *

Hearing on Repeal of State Enforcement

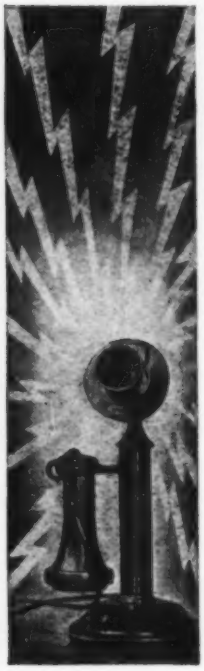
The struggle to repeal the state law forbidding manufacture, transportation or importation of intoxicating liquors, reached a climax in the public hearing before the legal affairs committee of the Massachusetts legislature on Jan. 29. The largest auditorium in the state house was filled morning and afternoon. Whatever be the popular majority, the friends of prohibition at the hearing outnumbered their opponents, apparently three to one. I think that they also had the best of the argument. Alexander Lincoln, speaking for the Constitutional Liberty league, attacked national prohibition as an infringement of personal rights. Chairman Johnson of the committee reminded him that the question was rather the repeal of a state law. He persisted that "there is no more effective way of securing repeal of the 18th amendment." Prof. Thomas Nixon Carver, of Harvard, presented a statement of 82 leading citizens, including some "wets," pointing out that the only effect of this repeal would be to make the state law against sale, still remaining, and the federal law, more difficult to enforce. Asked why Massachusetts should help the federal government, Prof. Carver rejoined that, in retaining the law, she was protecting herself against lawlessness. A questioner tried to get him to admit that drinking had increased. "Did you ever see a silver flask at a Harvard football game before the war?" "They didn't need a flask then," was the retort. The grange, with 50,000 members, the federation of women's clubs, and the state federation of churches, representing some 600,000 communicants, were recorded against repeal. If, as now seems probable, the legislature rejects the measure, its proponents, under the initiative, will obtain 5,000 more signatures and place it on the ballot next fall.

* * *

Scattered Snap-Shots

The welcome to Gen. Smuts in Symphony hall, Boston, Jan. 6, on the occasion of the tenth anniversary of the League of Nations, called forth an audience of nearly 3,000, which gave him an enthusiastic ovation. While disclaiming any advice on America's present relation, he stressed the part which the United States had played in forming what is now an established world organization. . . . Opponents of prohibition sought to counteract any impression made by the celebration of the tenth anniversary of the 18th amendment on Jan. 16, by holding a meeting in Faneuil hall, where crepe was worn and the names of the 1,300 alleged to have been slain by enforcement officers were read in impressive silence. The leading daily of North Adams, Mass., scathingly commented on this sacrilegious misuse of a hall and a custom consecrated to patriotism. . . . The commonwealth, I now learn, has appropriated $125,000 for the tercentenary. Mr. Edwin D. Mead, historian and veteran advocate of peace, protests that this is only one-tenth of what it is proposed to expend for a memorial to the soldiers of the great war. . . . The first performance of the tercentenary pageant, written for the Massachusetts federation of churches, written by Eleanor Wood Whitman, will be given by the Somerville federation of women's church societies on Feb. 11. It is entitled "Toward Freedom," and its twelve episodes depict how the idealism of the early "planters" overcame the temptations to bigotry and persecution and established liberty under law after the overthrow of Andros. . . . Rev. John M. Trout, of New Bedford, begins his work as extension secretary of the Massachusetts federation of churches on Feb. 1. He will assist and promote local cooperation throughout the state, this year stressing organized citizenship to secure registration and conscientious voting. . . . Rev. Charles S. Applegarth, a student in Yale divinity school, who took part in the formation of the United Church of Canada, is leading the Congregational and Methodist churches of Middlefield, Conn., in a constructive federative project.

E. TALLMADGE ROOT.



"I Won't Leave This Book No Matter Who It Is!"

"Rather read?"

"*Much* rather. This is the new Guild book."

We knew it would be Harry. He always calls up about 9:30. "Don't we want to join him on a party?" "Can he bring a few friends in?" "We can just catch the last show at the *Majestic*" . . . . All very good suggestions when one feels convivial. And Harry is a fine fellow. Gay, good-looking, generous—loads of fun. But when the new Guild book has arrived, both of us would rather read.

Before we were members we dreaded an evening at home alone—actually dreaded it. . . . What is there to do? Two-handed card games are pretty dull, even with the radio going. Talk—quickly exhausted. But Joe had foresight enough to subscribe to the Literary Guild, and *now we'd rather be alone.*

Poor Harry. He couldn't understand us. "Have you two turned into hermits? What *are* these books you keep your noses in?" . . . He didn't know what he was missing. We had a good laugh at his expense a few months ago. One evening he started telling us about some startling, inside history just after the Civil War. Both Joe and I recognized his source of information at once. He had bought *The Tragic Era*, paying full price for it, of course. We let him run on for a few minutes, then Joe said: "Yes, Harry. We read it, too. We read it when it was *new*. It was a Guild book, you know."

But, to get back to the telephone—when it rang I looked at Joe and he looked at me. "It must be for you," he said. I went back to my book: "No, indeed. I'm *sure* it's for you." Finally he answered it. Just as we suspected, it was Harry.

"Oh—ho!" I heard him say, clear in the front room. "Playing hermits again. I knew it. . . . Well, listen. I'm on page one hundred three; where are *you?*"

"What do you mean?" Joe asked.

"I mean I've joined the Guild. And I just got *Coronet*, and I'm on page one hundred three, and I'm going to read until dawn. . . . Don't ask me to come over. I can't. I'm reading."

Of course we laughed—for hours. We still laugh every time we think of it. But Harry is grateful to us for getting him started in the Guild—and you will be, too, after you receive one or two of the books and compare them with ordinary volumes.

Send for the Booklet

THERE is so much to tell about the Guild; explaining the search for better and still better manuscripts; the saving that gives you twelve books for the price of six; you must have the complete story before you—unless some friend is a member. In that case the Guild is willing to be judged by the member's opinion. The Guild could never praise its own work as eloquently as its members do. And their enthusiasm is unbiased. They like the service, they like the books *and the saving*. They respect Carl Van Doren's judgment and the critical opinions of his associates, Julia Peterkin, Joseph Wood Krutch and Burton Rascoe.

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distribution committee for disbursement and $2,500,000 to the Jewish agency for the program adopted at Zurich last summer.

Special Correspondence from Chicago

Chicago, February 1.

IN the death of Bishop Charles Palmerston Anderson the Episcopal church in the United States has lost a good and wise leader. The end came less than a week after he was first stricken with a severe heart attack, on Jan. 30. His death leaves vacant two important posts: that of presiding bishop of the Episcopal church to which responsible position he was elected Nov. 13 last, and bishop of the diocese of Chicago. Bishop Anderson had a broad range of interests. Many practical problems, social, civic and political, commanded his attention. He encouraged the widest learning and was himself an earnest student, unafraid of the findings of science in any realm. He was intensely missionary-minded. And he was a sagacious administrator. But his two master passions probably were church unity and international peace. The former, which he hoped might embrace ultimately the Roman, Eastern Orthodox, Anglican, and various Protestant communions, he sought on the basis of faith and order. He was chairman of the Episcopal commission of the world conference on faith and order under the auspices of which organization the Lausanne conference was held in 1927. The cause of international peace always found in him a champion. He knew the cost of war. His only son was killed in action overseas. Bishop Anderson is survived by his widow and four daughters. Not only in his own church and in the city of Chicago, but throughout the nation and by many good causes which it was his joy to serve, he will be greatly missed.

Bishop Anderson Dies

* * *

Church Federation Presents Annual Report

I have before me a copy of the annual report of the Chicago church federation which was presented at the annual meeting of the federation, Jan. 21. It is a record of significant activity and important progress. The year has seen an extension of interdenominational cooperation. Seventeen denominations make up the cooperating bodies of the church federation. In addition to these, during the past year, the Episcopal and Lutheran churches have entered into cooperative relationships with the church federation; the Episcopalians by participating in the united religious survey of metropolitan Chicago, and both Lutherans and Episcopalians by sharing in the Kernahan visitation evangelistic campaign. It is not possible within the limits of space allotted me even to mention the extraordinary variety of interests and activities promoted by the federation. Perhaps the two new projects of greatest importance are the united religious survey and the Kernahan campaign. The federation regards the launching of the united religious survey as one of the most important events in its history. It has enlisted the support of the leading denominational city mission societies and seminaries and is proceeding in a thoroughly scientific manner to gather accurate information regarding the status of religion in the city. Particularly will it seek to make available a body of information which will be of the greatest importance to those responsible for city church planning. Such problems as population mobility, changing neighborhoods, the city slums, the growing suburbs, and the relationships of various racial and economic groups, will be carefully studied, especially with regard to their impingement upon organized religion. The survey is being conducted under the auspices of the comity commission. The Kernahan campaign, it is already assured, will involve more churches than has been the case in any of Dr. Kernahan's previous efforts. Two hundred churches are already enrolled. The churches are working with a will and confidently anticipating large results. Dean Shailer Mathews is president of the church federation, and Mr. Walter R. Mee the dynamic and efficient executive secretary.

Dean Scarlett Elected Coadjutor Of Missouri

Rev. William Scarlett, dean of Christ Church cathedral, St. Louis, was unan-

* * *

Chicago Without Funds

Policemen, firemen, public school teachers and many other employes of the city and county are suffering grave hardships because the local governing bodies have no money to pay them and there is no money in sight. The total figures on Chicago's debts have the same benumbing effect upon my mind as have the figures by which interstellar space is measured. The interest charges, alone, on loans to various local governments now amount to $18,000,000 a year, or nearly $50,000 a day. No more money can be borrowed; the banks have gone their limit. Distrust of local governing bodies on the part of citizens is so great that they will vote no

(*Continued on next page*)

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imously elected bishop coadjutor of Missouri at the annual convention of the diocese held in St. Louis late in January.

Rev. Lyman Allen, Presbyterian Minister and Poet, Dies

Rev. Lyman Whitney Allen, retired Presbyterian minister and author of many books and poems, died in his sleep Jan. 27 at his home in Newark, N. J. He had been ill for a week. Dr. Allen had reached the age of 71. After serving as pastor of South Park Presbyterian church, Newark, he retired in 1916 to devote his entire time to literary work. Dr. Allen was a former commissioner to the Presbyterian general assembly and for 25 years a director of the Presbyterian board of home missions, and had been honored by many literary, art and patriotic organizations.

CHICAGO CORRESPONDENCE

(Continued from preceding page)

bond issues; practically every bond issue voted upon in two years has been defeated. Scandalous waste, grafting and inefficiency, of course, are the basic causes of our unfortunate plight. And this is the final outcome of Mayor Thompson's successful campaign to "keep King George's snoot out of our affairs."

* * *

And So Forth

The commission on missions of the Congregational churches has been holding important sessions during the past week at the Hotel Sherman. Many national leaders were present. . . . The unemployment crisis was the matter given major consideration at the annual meeting of the Chicago council of social agencies at the Hotel LaSalle, Jan. 31. . . . The drive for $3,000,000 to establish the new Provident hospital for the training of Negro doctors and nurses and for the proper hospitalization of Negroes has met with amazing success. The amount set as a goal already has been exceeded. Chicago Negroes have contributed generously and sacrificially. . . . Dr. Curtis W. Reese, dean of Abraham Lincoln center, advocated an interracial program intended to break down racial barriers and create a real fraternity of all souls, at the center's annual dinner last night. Mr. S. O. Levinson was elected president. . . . Prof. Jerome Davis of Yale university speaks tomorrow at the Chicago open forum on "Soviet Russia in its Second Decade." . . . Rev. Francis R. Godolphin, rector of Grace Episcopal church, Oak Park, for sixteen years, has resigned to accept a call to St. Andrew's church, Richmond, Staten Island, N. Y. Dr. Godolphin was notable for his readiness to cooperate in community enterprises, and was a member for ten years of the community board of religious education. . . . The American Business Man's Prohibition foundation has been organized with headquarters in Chicago. It proposes an educational campaign to acquaint the public with the merits of prohibition from the economic and industrial standpoint. . . . "We chose the site near the gangland district because we thought much could be done for the younger boys of the locality," said Mr. John V. Farwell, president of the board of trustees of the Chicago Y. M. C. A., at the annual meeting of that organization recently, in explaining why the corner of Chicago avenue and Dearborn street had been chosen for the location of the new Victor F. Lawson $2,700,000 department. To turn the attention of the young boy from the rough gang to the constructive gang in the neighborhood recreation center is to be a chief objective of this branch.

CHARLES T. HOLMAN.

Dr. F. W. Adams Leaves Springfield, Mass., to Teach at Boston U.

Rev. Fred Winslow Adams has resigned the pastorate at Trinity Methodist church, Springfield, Mass., to accept the new chair of "Worship and the Pastoral Office" in Boston university school of theology.

Atlantic City Baptist Leader Goes to West Chester, Pa.

Rev. Hinson V. Howlett has closed a 15 year pastorate with First Baptist

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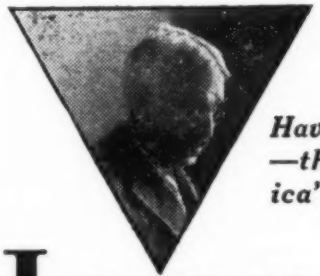

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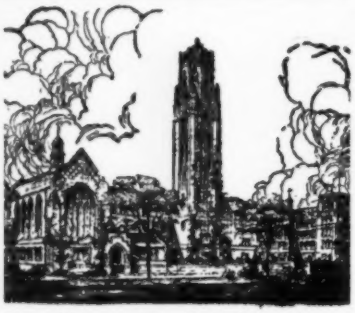

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Special Correspondence from Minnesota

Minneapolis, January 29.

The Public School And the Church

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Vilhjalmur Stefansson, the explorer, is giving a series of lectures in the state during the next month. He is to be in St. Paul on the Farm campus; the main campus at Minneapolis, at Crookston and at Rochester. . . . The Twin City Urban leagues met on Jan. 29 at the Midway club, St. Paul, and were addressed by Miss Mary McDowell of the University of Chicago Settlement house and by Miss Hallie Q. Brown of Wilberforce university, Ohio. . . . The College of St. Thomas recently joined in the widespread celebration of the 75th anniversary of the proclamation of the immaculate conception. High mass and a sermon by the Rev. William Bolger, dean of the school of commerce, constituted the special ceremony. . . . Miss Christobel Pankhurst of London, the erstwhile suffragist, is in town this week conducting a series of meetings at the First Baptist church on the second coming of Jesus. The world war, unrest in China, the Zionist movement and earthquakes are said to be the signs of "the glorious appearing."

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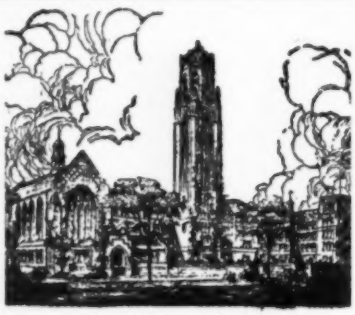

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Dr. Luccock Will Lecture at Ohio Wesleyan

Dr. Halford E. Luccock, professor of homiletics in the divinity school of Yale, will deliver the annual Merrick lectures at Ohio Wesleyan university during the week beginning Feb. 16, his general subject being "Jesus and the American Mind."

Special Correspondence from India

Poona, January 3.

THE congress which has just concluded in Lahore was attended by over 25,000 people from all parts of India and was characterized by sharp cleavage of opinion between the advocates of non-violence and those in favor of revolution. Mahatma Gandhi was in the thick of the fight and there has been clear indication that his philosophy of action which is based on strict non-violence is being rejected by large groups of political leaders. This was at no time more evident than when Mr. Gandhi moved a resolution condemning the recent bomb outrage on the viceroy. This was opposed, and it was only by a supreme effort on the part of Mr. Gandhi that the motion was finally carried. The congress also pledged itself to work for complete independence for India, and as a first step towards this goal the legislative councils set up under the reforms of 1919 are to be boycotted and civil disobedience is to be organized in selected areas. Some prominent congressmen like Pandit Malaviya and Mrs. Naidu plead vigorously against the adoption of such a resolution, shutting out thereby congressmen from taking part in the round table conference offered by the British government. But the congress was not in a mood to listen to such counsels of caution, and the lead given both by the president, Mr. Jawaharal Nehru, and by Mr. Gandhi was in favor of rejecting the offer made by Lord Irvin.

National Congress For Independence

* * *

The Cult of The Bomb

In view of the conflict that has now openly begun between the advocates of violence and of non-violence, what Mr. Gandhi writes this week on "the cult of the bomb" will be of interest to readers: "Our immediate objective and not our distant goal is complete independence. Is it not obvious that if we are to evolve the true spirit of independence amongst the millions, we shall only do so through non-violence and all it implies? It is not enough that we drive out Englishmen by making their lives insecure through secret violence. That would lead not to independence but to utter confusion. We can establish independence only by adjusting our differences through an appeal to the head and the heart, by evolving organic unity among ourselves, not by terrorizing or killing those who, we fancy, may impede our march, but by patient and gentle handling, by converting the opponent, we want to offer mass civil disobedience. Everybody owns that it is a certain remedy. Everybody understands that 'civil' here means strictly non-violent, and has it not been demonstrated that mass civil disobedience is an impossibility without mass non-violence and without mass discipline? Surely it does not require an appeal to our religious faith to convince us that the necessity of our situation, if nothing else, demands non-violence of the limited type I have indicated. Let those who are not past reason then cease either secretly or openly to endorse activities such as this latest bomb outrage. Rather let them openly condemn these outrages."

* * *

The Problem of Minorities

The congress adopted the following resolution about the minority communities: "The congress believes that in an independent India communal questions can only be solved on strictly national lines. But as the Sikhs in particular and Muslims and other minorities in general had expressed dissatisfaction over the solution of the communal question proposed in the Nehru report, this congress assures the Sikhs, Muslims and other minorities that no solution thereof in any future constitution can be acceptable to the congress that does not give full satisfaction to the parties concerned."

* * *

Foreign Debts and Independent India

The congress adopted the following resolution on this subject: "This congress is of the opinion that the financial burdens directly or indirectly imposed on India by the foreign administration are such as free India cannot bear and cannot be expected to bear. This congress, while reaffirming the resolution passed by the Gaya congress in 1922, records its opinion, for the information of all concerned, that every obligation and concession to be inherited by independent India will be strictly subject to investigation by an independent tribunal and every obligation and every concession, no matter how incurred or given, will be repudiated if it is not found by such tribunal to be just and justifiable."

* * *

The Attitude of Moderates

While the congress is thus envisaging an independent India and is making plans for organizing the masses for the coming fight, the moderates who form a small but influential political party in India have been having their meetings and deploring the policy adopted by the congress. In a statement issued by the National Liberal federation (the political organization of the moderates) the following moving appeal is made: "Those of us who believe in the peaceful evolution of India cannot but deplore that any section of the people of this country should raise the cry of independence and involve our future in turmoil and confusion. Believing as we do that the labor government and Lord Irvin are in real earnest in seeking an acceptable solution of the constitutional problem, we should be guilty of utter short sightedness and lack of statesmanship if we fail to seize the opportunity that has been extended to us." The reference here is to the invitation extended by the British labor government to the leaders of all political parties in India to a conference for arriving at an agreement regarding the future constitution of India. The congress, the leading political organization in India, having now refused to accept the invitation unless an assurance is given beforehand that dominion status will be granted, the conference, if held at all, will not be fully representative and its decisions are not likely to be accepted by those who, under the banner of the Lahore congress, have now pledged themselves to work for independence. Altogether the Indian situation is again as tangled as before.

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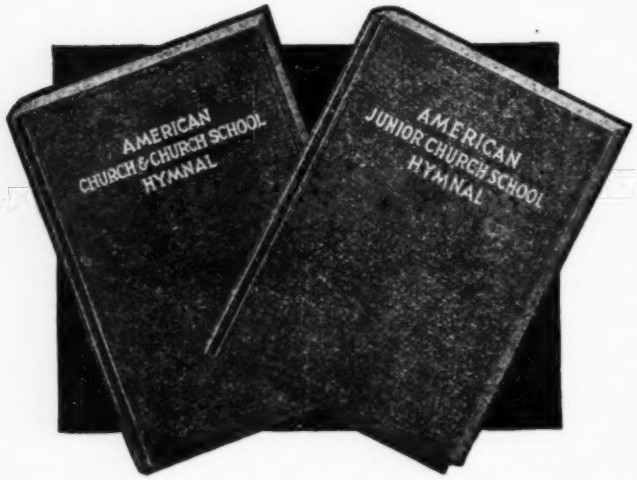

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